

SATANICA SEXUALIS
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AN EBOOK

ISBN 978-1-908694-71-3

PUBLISHED BY ELEKTRON EBOOKS
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FOREWORD

Satanism, witchcraft and sex are inextricably linked. This study is based upon an enquiry into the sexual psychopathology of witchcraft, in the main period of the great witch persecutions from roughly the middle of the 15th century until the middle of the 18th century. As such, it covers such subjects as witches' sabbats, the use of hallucinogenics, demonic possession (especially amongst nuns), scatology, sex-cannibalism, and the copulation of Satan and other demons with mortals. The roots of this mass hysteria, such as religious prohibitions and demonologies, are also examined (as Nietzsche commented, Christianity poisoned Eros). The *Satanica Sexualis* also looks at erotic art derived from the witch culture, and, moving forward through the centuries, to popular literature and cinema in the same category. Satanism as an inspiration for sex crimes is also covered, as are those who have used the trappings of Satanism to further their own sexual indulgences, from banal orgies to complex sex magic rites.

The first witch to be put to death for copulating with a demon was executed in 1275, one year after the death of Saint Thomas Aquinas whose theories were influential on the whole incubus-succubus phenomenon that forms the central part of this book. This is sex and Satanism at its most fundamental, whether induced by drugs, hysteria or suggestion. Although the concept, pagan in origin, was

long denied by the Church, by 1250 it had become linked to sorcery, and in turn to the kind of demonic possession that drove the nuns of Loudun and other convents into erotic frenzies.

By the 19th century the Satanic blasphemies of the witchcraft era had been refined into the sexual decadence of the Black Mass, and this is the departure point for modern sex and Satan confluences both in practise and in art and literature. From Aleister Crowley to the Church of Satan, from Baudelaire to Richard Ramirez, the *Satanica Sexualis* covers every aspect of this compelling yet still taboo complex.

ANTI-CHRIST

The Anti-Christ is perhaps the ultimate symbol of sex and the Devil – the offspring of unholy fornication between Satan and a mortal woman. During the Middle Ages and for some time thereafter, Christians were haunted and terribly tormented by the belief that the coming of the Anti-Christ, who would destroy the whole world, was imminent.

The belief in the coming of the Anti-Christ had been taken over by Christianity from Hebrew eschatologists, and during the Dark Ages its vogue had waxed and waned sporadically.

But once the idea gained obsessive proportions, in the Middle Ages and thereafter, it is difficult to imagine the terror the prospect inspired in the people. Some attribute the ferocity of the witch trials to the fear that a witch, united with an incubus, would be the one to bring forth the Anti-Christ.

Among the prominent and widely heeded scholars who subscribed to this theory were Bellarmin, Suarez, and Maluenda, as well as many others.

According to the *Revelation* of St John, the Anti-Christ or Great Beast is identified by the number 666: "Here is wisdom. Let him that hath understanding count the number of the Beast: for it is the number of a man; and his number is Six hundred threescore and six." *Revelation* also

makes it clear that the advent of the Anti-Christ will be accompanied by an Apocalypse which will threaten to destroy mankind.

During the 14th and 15th centuries especially, evangelists preyed upon the Apocalypse anxieties of the people and fanned their fear to fever pitch. Finally, early in the 16th century, the situation had advanced so near to general panic that the Fifth Lateran Council issued a ban on all preaching to the effect that the coming of the Anti-Christ was imminent.

Some individuals were said – usually by their enemies – to indeed be the Anti-Christ. Some Catholics, for example, said this of Martin Luther; while Luther's followers, not to be outdone, held that the Anti-Christ was embodied in each successive Pope – a view which some may still hold today in light of papal edicts forbidding the use of condoms and thus precipitating a veritable apocalyptic plague of HIV/AIDS in many third world countries.

ANTI-CHRIST : FILM



The most famous film concerning the birth of Satan's child remains Roman Polanski's *Rosemary's Baby* (1968). Based on Ira Levin's 1967 novel, Polanski's film is a true modern classic in which Guy, a young New York actor (John Cassavetes) is seduced by Adrian Marcato, the

leader of a witch coven, who promises (and delivers) success in return for the “services” of his wife, Rosemary (Mia Farrow). All Rosemary has to do, it seems, is bear the Devil’s child. On the night of impregnation, Rosemary (who naturally knows nothing of all this) is drugged at a dinner party. While she lies in a narcotic slumber, she is raped by Satan. In what remains the film’s visual highlight, Rosemary experiences this as a vivid, psychedelic nightmare, that climaxes with visions of Marcato and others chanting, naked, all around her while she is ravished by a bestial, clawed figure. But Rosemary did not finish all of her drugged dessert and, half-waking, screams out: “This isn’t a dream! This is really happening!”

Next morning she awakes with a headache and savage scratches and gouges down her back. Guy explains that, overcome with drunken lust, he made love to her while she was sleeping. Rosemary soon finds she is pregnant, and the film then becomes a tense portrait of her descent into paranoia as she begins to suspect the truth. In the end, she is powerless to resist the coven, and her son is born into their custody. Eventually allowed to see the Satanic baby, her maternal instincts help to overcome her initial fear.

Rosemary’s first question is “What have you done to his eyes?”. “He has his Father’s eyes,” replies Marcato, doubtless referring to the “goat’s eyes” of the Devil – though they are not shown, as Polanski deliberately left

everything in the movie ambiguous, so that everything *could* just be in Rosemary's fevered imagination...

Rosemary's Baby was at the vanguard of the occult renaissance of the late 1960s; possibly no other film has had so much influence on the "pop Satanism" that was already swelling up from the likes of the Church of Satan in San Francisco, the quasi-Satanic posturing of the Rolling Stones, the beatification of Aleister Crowley (courtesy of the Beatles) and the "Luciferian" films of Kenneth Anger.

Hammer Films' later *To The Devil – A Daughter* (1976) is a muddled variant on this theme; based on a novel by Dennis Wheatley, it features the bloody birth of a demon child or homunculus who is to be consummated with a young virgin nun in order to summon forth the demon Astaroth [see also under **Demonology**]; in retrospect the film is perhaps most notable for featuring a teenage Nastassja Kinski in nude scenes.

There are similarities in Jess Franco's *Love Letters Of A Portuguese Nun* (1976) which features a holy sister who dreams she is raped by Satan – though no child is forthcoming [see also under **Nuns**]. Verging on porno, this nightmare sequence features much pelvic grinding and pubic hair (which is set on fire in a later scene) and ends with a brief shot of her face being splashed with the Devil's burning semen.

But it was finally the 1977 film *The Omen* which lodged the

myth of the Anti-Christ 666 most firmly in the public imagination. This effective horror movie is however devoid of sexual content; the conception of the Anti-Christ, here named Damien, is not depicted, nor his birth which in this version is said to be by a female mastiff or jackal. *The Omen* inspired several terrible sequels, plus an Italian “homage”, *Holocaust 2000* (1978), by director Alberto de Martino. Also from Italy came Claudio Fragasso’s *L’Altro Inferno* (1980), which includes amongst the weird horrors in a devil-infested convent a mutant child spawned by Satan and a nun.

Illustrations

1. Nastassja Kinski in *To The Devil – A Daughter*.

BLACK MASS

With the Reformation, medieval civilization collapsed – but witchcraft and black magic did not. In the late 17th, 18th and 19th centuries, sophisticated urban Satanists developed their own, ultra-depraved and blasphemous evolution of the old Witches' Sabbat: the Black Mass. One of the earliest practitioners of Black Mass was the French witch La Voisin (burned alive in 1680). With her abominable crew of sorceresses and corrupt priests, she specialized in ceremonies to win back, or win over, lovers; this involved the client offering her naked body as an altar and a vehicle for various obscene acts. Perhaps the most famous client of La Voisin was the beautiful Marquise de Montespan, who requested a Black Mass where it was magically ordained that the Queen become barren, and cast out by King Louis XIV, and that Louis would take the Marquise for his lover. This all came to pass, but in 1673, when she feared she might be supplanted by a rival, the Marquise and La Voisin held another, more potent Mass. They summoned a Satanic priest – the sinister and hideously ugly Abbé de Guiborg, who pronounced no less than three black rites over the Marquise's naked and ritually sodomized body. It is said that the blood of a sacrificed child was used for the wine, and mixed with flour to make the Host. Finally an incantation was recited, calling on “Astaroth and Asmodeus, princes of amity” to

grant de Montespan's requests.

At the Black Mass – preferably held in a deserted or desecrated Christian church – obscene representations of the saints, the Virgin, and of the Son of Man were employed. In some cases the image of the Virgin, raddled and dissolute of mien, was equipped with breasts to be suckled, and with a vagina into which the penis might be inserted. In the case of the Christ-figures, there was sometimes a phallus, which Devil-worshippers both sucked and inserted into vagina or anus, depending upon the sex of the communicant.

Occasionally, rather than an image, an actual human figure was bound to the cross and fulfilled the Christly role, eventually discharging his semen which was collected in a blasphemously consecrated chalice and used in the making of the Host.

Semen, along with excreta and menstrual blood, was a standard ingredient of these Devil's hosts, which were converted by the saying of the appropriate words, into the Body of Our Lord. The Hosts were inserted into anus and vagina, urinated and defecated upon, smeared with semen, and finally consumed. The 19th century French Satanists, the Abbé Boullan and his mistress Adèle Chevalier, a former nun, were said to offer hosts of human excrement to their flock in the Church of Carmel.

Sometimes hosts of unusual size were prepared, which were slit and used as artificial vaginas. The priests

copulated with them, ferociously screaming all the while that they were ravishing the Blessed Mother of God or sodomizing the Saviour. Black Christs, heads downward, were hung upon crosses, their bared backsides to the worshippers, and some of these, too, were so constructed as to allow for sodomy by the priests.

(The erotic defiling of holy images became so prevalent that a perversion called *mariolatry* came into being. The records of the Paris police on November 9, 1765 preserve for posterity the case of two monks from the monastery at Crépy who entered an inn called The Mounting Deer and vociferously demanded a bed for three. Their companion was an image of the Virgin Mary.)

That necrophilia was sometimes a feature of the Black Mass in the 18th and 19th centuries is also well known, the priest copulating with, performing ritual cunnilingus upon, and otherwise sexually abusing the murdered body of some virgin whose cadaver served as an altar and whose fresh blood, collected in tarnished chalices, was the beverage of the communion.

Indication that the practice of Black Mass was not only widespread but highly sophisticated, is provided by Montague Summers, who in his *History of Witchcraft And Demonology* quotes from an Italian newspaper regarding the discovery of a Satanic chapel in the Palazzo Borghese in 1895:

“The walls were hung all round from ceiling to floor with

heavy curtains of silk damask, scarlet and black, excluding all light; at the further end there stretched a large tapestry upon which was woven in more than life-size a figure of Lucifer, colossal, triumphant, dominating the whole.

Exactly underneath an altar had been built, amply furnished for the liturgy of Hell: candles, vessels, rituals, missal, nothing was lacking. Cushioned *prie-dieus* and luxurious chairs, crimson and gold, were set in order for the celebrants; the chamber being lit by electricity...

arrayed so as to glare from an enormous eye.”

In the 20th century, a “white” version of Black Mass was propounded by disciples of “Gardnerian” witchcraft. Often hailed as the founder of the “modern witchcraft revival”, the Englishman Gerald Gardner (1884-1964) presents a case history which illustrates the persistent influence of sex in all forms of witchcraft. Gardner, who in 1951 published his definitive work *Witchcraft Today*, was a proponent of a modern form of witchcraft which he dubbed “Wicca” – the worship of the Horned God and the Mother Goddess. Though distinct from Satanism in that its practitioners claimed to be casting spells for good, rather than being malefic, Wicca nonetheless can be seen to involve many elements of the old craft, particularly in its coven rituals. The key factor is nudity; witches always go naked, or “skyclad” to use the correct terminology, and this doubtless leads to orgiastic sex – though Gardner could never openly admit this in the 1950s, for obvious

reasons. These rites were most often held outdoors, as opposed to within an abandoned church or other building, but there would still be an altar adorned with such accoutrements as the “athame” or sacred dagger. It turned out that flagellation was also a part of Gardnerian Wicca, and that what he described as “The Great Rite” was a culminatory act of fornication between the High Priest and Priestess, performed as the rest of the nude coven looked on voyeuristically.

There is no doubt either that many modern covens held Black Mass and had more evil intentions; many reports tell of bloody animal sacrifice (often a black cock) and the hexing of wax effigies of enemies, in addition to narcotic abuse and profane and orgiastic sexual activities [see also under **Satanic Sex Crime**].

After his death, Gerald Gardner’s title of “King of the Witches” would be inherited by one Alex Sanders from Manchester, who claimed to come from a long line of witches. Amongst his other claims were that he was initiated (i.e. sexually abused) into magic at the age of seven by his grandmother, a witch named Mrs Bibby; and that she, on his 10th birthday, handed him over to none other than Aleister Crowley for another act of initiation (more child abuse, no doubt). Sanders began practising witchcraft in earnest during the 1960s, moving to London in 1967 where he was abetted by his witch wife, Maxine. He claimed to have materialised a child by sex magic, as

well as to have cured many people of ailments (including cancer – ironically, since it was lung cancer which killed him in 1988). In a documentary, *Legend Of The Witches* (1969), he admitted to holding Black Masses “very close to Satanism” where effigies were used to malefic ends – though claimed that he had now ceased such practices. Either way, there is no doubt that Sanders’ covens and practices were all based on nudity and free sex, in the grand tradition.



In America, in the 1960s, an organization sprang up which in no way shied away from supposed “negative’

associations with Satan – in fact, quite the opposite. The Church of Satan, founded in San Francisco in 1966 by Anton Szandor LaVey, is a prime example of the “pop Satanism” that materialised and slowly took hold of the popular imagination during the ‘60s – and of how that Satanism was very firmly linked to sex. LaVey, a lounge huckster with a penchant for showmanship, was quick to cash in on the growing interest in the occult by setting up this “Church”, to which all manner of people – including some Hollywood personalities such as Jayne Mansfield – were quickly drawn. LaVey also had his own version of Black Mass where sex, and sexual freedom, seem to have been the hot topics for discussion and practice.

Meetings of Church members were convened before an altar draped in nude girls, and LaVey tapped into the sex and Satan market further by opening his infamous Topless Witches Review at a local strip club. (One of his topless witches was Susan Atkins [aka Sadie Mae Glutz] who later hooked up with Charles Manson and was one of the prime perpetrators in the Sharon Tate murders of 1969.) In the aftermath of the success of the film *Rosemary's Baby* (directed by Tate's husband Roman Polanski) LaVey was quick to put around the story that it was he who not only served as “technical advisor” on the movie, but also played the role of Satan in the infamous “dream sequence”; hindsight has shown this to be untrue, as the Devil was played by a certain Clay Tanner. Nonetheless,

LaVey was duly commissioned to put together a book to cash in; the result was *The Satanic Bible*, which still sells to this day. Meanwhile his Satanic Church continued to attract new followers, some drawn by its pseudo-spiritual message, but most, it would seem, by the promise of free love and orgies with naked “witches”.



A documentary on the Church of Satan, titled *Satanis: The Devil's Mass*, was directed by Ray Laurent and released in 1970, but is disappointingly unrevealing in terms of sexual abandon. The tame mondo movie *Witchcraft '70* features a segment showing a Black Mass held by LaVey. The Church of Satan also acted as "technical advisors" on a 1972 film, *Asylum Of Satan*, which was extremely poor. A later documentary, *Speak Of The Devil: The Canon Of Anton LaVey*, was produced and directed by Nick Bougas. It seems highly probable that LaVey, in establishing his Church, noted the example of the English rake Sir Francis Dashwood who, more than two centuries earlier, had founded the infamous Hellfire Club in London. Lasting from around 1746 to 1763, Dashwood's club in its latter days often convened in a gothic catacombs in his estate at High Wycombe; the first meeting there being held on Walpurgis Night, 1752. Larger meetings were held at Medmenham Abbey, which Dashwood had rebuilt from ruins. As the name suggests, the Hellfire Club was said to hold notorious orgiastic and Satanic rites – involving prostitutes and aristocratic ladies alike – and the motto *Fay ce que vouldras* ("Do what thou wilt", later adopted by Aleister Crowley) was emblazoned across the abbey portals. As with the latterday Church of Satan, however, Dashwood's Satanic posturing was essentially just an added allure to nights of debauch.

BLACK MASS : LITERATURE

One of the most memorable descriptions of the Black Mass in *fin-de-siècle* Paris is provided by the decadent author J-K Huysmans, in his novel *La-bas* (1891):

“The sacrifice ceased. The priest descended the steps backward, knelt on the last one, and in a sharp, tripudant voice cried:

‘Master of Slanders, Dispenser of the benefits of crime, Administrator of sumptuous sins and great vices, Satan, thee we adore, reasonable God, just God!

‘Superadmirable legate of false trances, thou receivest our beseeching tears; thou savest the honor of families by aborting wombs impregnated in the forgetfulness of the good orgasm; thou dost suggest to the mother the hastening of untimely birth, and thine obstetrics spares the still-born children the anguish of maturity, the contamination of original sin.

‘Mainstay of the despairing Poor, Cordial of the Vanquished, it is thou who endowst them with hypocrisy, ingratitude, and stiff-neckedness, that they may defend themselves against the children of God, the Rich.

‘Suzerain of Resentment, Accountant of Humiliations, Treasurer of old Hatreds, thou alone dost fertilize the brain of man whom injustice has crashed; thou breathest into him the idea of meditated vengeance, sure misdeeds; thou incitest him to murder; thou givest him the abundant joy of accomplished reprisals and permittest him to taste

the intoxicating draught of the tears of which he is the cause.

'Hope of Virility, Anguish of the Empty Womb, thou dost not demand the bootless offering of chaste lions, thou dost not sing the praises of Lenten follies; thou alone receivest the carnal supplications and petitions of poor and avaricious families. Thou determinest the mother to sell her daughter, to give her son; thou aidest sterile and reprobate loves; Guardian of strident Neuroses, Leaden Tower of Hysteria, bloody Vase of Rape!

'Master, thy faithful servants, on their knees, implore thee and supplicate thee to satisfy them when they wish the torture of all those who love them and aid them; they supplicate thee, to assure them the joy of delectable misdeeds unknown to justice, spells whose unknown origin baffles the reason of man; they ask, finally, glory, riches, power, of thee, King of the Disinherited, Son who art to overthrow the inexorable Father!'

Then Docre rose, and erect, with arms outstretched, vociferated in a ringing voice of hate:

'And thou, thou whom, in my quality of priest, I force, whether thou wilt or no, to descend into this host, to incarnate thyself in this bread, Jesus, Artisan of Hoaxes, Bandit of Homage, Robber of Affection, hear! Since the day when thou didst issue from the complaisant bowels of a Virgin, thou hast failed all thine engagements, belied all thy promises. Centuries have wept, awaiting thee, fugitive

God, mute God! Thou wast to redeem man and thou hast not, thou wast to appear in thy glory, and thou sleepest. Go, lie, say to the wretch who appeals to thee, 'Hope, be patient, suffer; the hospital of souls will receive thee; the angels will assist thee; Heaven opens to thee.' Imposter! thou knowest well that the angels, disgusted at thine inertness, abandon thee! Thou wast to be the Interpreter of our complaints, the Chamberlain of our tears; thou wast to convey them to the Father and thou hast not done so, for this intercession would disturb thine eternal sleep of happy satiety.

'Thou hast forgotten the poverty thou didst preach, enamoured vassal of Banks! Thou hast seen the weak crushed beneath the press of profit; thou hast heard the death rattle of the timid, paralyzed by famine, of women disembowelled for a bit of bread, and thou hast caused the Chancery of thy Simoniacs, thy commercial representatives, thy Popes, to answer by dilatory excuses and evasive promises, sacrilegious Shyster, huckster God! 'Master, whose inconceivable ferocity engenders life and inflicts it on the innocent whom thou darest damn – in the name of what original sin? – whom thou darest punish – by the virtue of what covenants? – we would have thee confess thine impudent cheats, thine inexpiable crimes! We would drive deeper the nails into thy hands, press down the crown of thorns upon thy brow, bring blood and water from the dry wounds of thy sides.

'And that we can and will do by violating the quietude of thy body, Profaner of ample vices, Abstractor of stupid purities, cursed Nazarene, do-nothing King, coward God!' 'Amen!' trilled the soprano voices of the choir boys.

Durtal listened in amazement to this torrent of blasphemies and insults. The foulness of the priest stupefied him. A silence succeeded the litany. The chapel was foggy with the smoke of the censers. The women, hitherto taciturn, flustered now, as, remounting the altar, the canon turned toward them and blessed them with his left hand in a sweeping gesture. And suddenly the choir boys tinkled the prayer bells.

It was a signal. The women fell to the carpet and writhed. One of them seemed to be worked by a spring. She threw herself prone and waved her legs in the air. Another, suddenly struck by a hideous strabism, clucked, then becoming tongue-tied stood with her mouth open, the tongue turned back, the tip cleaving to the palate. Another, inflated, livid, her pupils dilated, lolled her head back over her shoulders, then jerked it brusquely erect and belabored herself, tearing her breast with her nails. Another, sprawling on her back, undid her skirts, drew forth a rag, enormous, meteorized; then her face twisted into a horrible grimace, and her tongue, which she could not control, stuck out, bitten at the edges, harrowed by red teeth, from a bloody mouth.

Suddenly Durtal rose, and now he heard and saw Docre

distinctly.

Docre contemplated the Christ surmounting the tabernacle, and with arms spread wide apart he spewed forth frightful insults, and, at the end of his forces, muttered the billingsgate of a drunken cabman. One of the choir boys knelt before him with his back toward the altar. A shudder ran around the priest's spine. In a solemn but jerky voice he said,

'Hoc est enim corpus meum,' then, instead of kneeling, after the consecration, before the precious Body, he faced the congregation, and appeared tumefied, haggard, dripping with sweat. He staggered between the two choir boys, who, raising the chasuble, displayed his naked belly. Docre made a few passes and the host sailed, tainted and wiled, over the steps.

Durtal felt himself shudder. A whirlwind of hysteria shook the room.

While the choir boys sprinkled holy water on the pontiff's nakedness, women rushed upon the Eucharist and, groveling in front of the altar, clawed from the bread humid particles and drank and ate divine ordure.

Another woman, curled up over a crucifix, emitted a rending laugh, then cried to Docre, 'Father, father!' A crone tore her hair, leapt, whirled around and around as on a pivot and fell over beside a young girl who, huddled to the wall, was writhing in convulsions, frothing at the mouth, weeping, and spitting out frightful blasphemies.

And Durtal, terrified, saw through the fog the red horns of Docre, who seated now, frothing with rage, was chewing up sacramental wafers, taking them out of his mouth, wiping himself with them, and distributing them to the women, who ground them underfoot, howling, or fell over each other struggling to get hold of them and violate them. The place was simply a madhouse, a monstrous pandemonium of prostitutes and maniacs. Now, while the choir boys gave themselves to the men, and while the woman who owned the chapel, mounted the altar, caught hold of the phallus of the Christ with one hand and with the other held a chalice between 'His' naked legs, a little girl, who hitherto had not budged, suddenly bent over forward and howled, howled like a dog. Overcome with disgust, nearly asphyxiated, Durtal wanted to flee. He looked for Hyacinthe.

She was no longer at his side. He finally caught sight of her close to the canon, and, stepping over the writhing bodies on the floor, he went to her. With quivering nostrils she was inhaling the effluvia of the perfumes and of the couples. 'The sabbatic odor!' she said to him between clenched teeth, in a strangled voice."

Perhaps even more decadent, and certainly shocking for the time, were the homo-sexual Masses described by the arch-decadent Baron Ferson in his suppressed work *Lord Lyllian: Black Masses* (1904). Ferson himself was arrested and jailed in Paris after naked and stupefied boys were

found sprawled across a Satanic altar in his mansion; he thereafter fled to Capri.

In the 20th century, the British author Dennis Wheatley cornered the market in “pulp Satanism” with such books as *The Devil Rides Out* (1934), *To The Devil – A Daughter* (1952), and *The Satanist* (1960). The Sabbat (held outdoors, as opposed to a Black Mass which would be held in a desecrated church) as described in *The Devil Rides Out* follows the traditional formula, though is devoid of sexual content: an altar with black candles, the High Priest in animal costume, the celebrants naked, cannibalism, (implied) orgiastic revels. Wheatley also adds a manifestation of Satan himself (here described as the “goat of Mendes”, after the Baphomet of Eliphas Lévi):



“And even as he spoke, the manifestation took on a clearer shape; the hands, held forward almost in an attitude of prayer but turned downward, became transformed into two great cloven hoofs. Above rose the monstrous bearded head of a gigantic goat, appearing to be at least three times the size of any other which they had ever seen. The two slit-eyes, slanting inward and down, gave out a red baleful light. Long pointed ears cocked upward from the sides of the shaggy head, and from the bald, horrible unnatural bony skull, which was caught by the light of the candles, four enormous horns spread out – sideways and up.”

(By 1960, Wheatley's books had caught up a little with the more liberal times; the publisher's blurb for *The Satanist* promises “the story of a young man and woman who are prepared to acquiesce in appalling blasphemies and take part in horrific sexual rites in order to penetrate a Satanic circle in an attempt to solve a foul and brutal murder”.)

BLACK MASS : FILM



Hammer Films, who had featured extremely soft versions of the Witches' Sabbath and Mass in their excellent Wheatley adaptation *The Devil Rides Out* (1968), really tried

hard to cash in on the '70s boom in "pop Satanism" by including Black Masses in every entry of their Dracula franchise from *Taste The Blood Of Dracula* (1970) onwards, culminating with the last and most desperate in the cycle, *The Satanic Rites Of Dracula* (1973). Other vampire films such as *Lust For A Vampire* (1971) and *Twins Of Evil* (1972) also featured a Black Mass, though none of the rites shown in these rather tame movies remotely matched the real thing, or the sexual blasphemies described by the Marquis de Sade, amongst others, in erotic literature [see under **Pornography**]. A naked girl sacrificed on the black altar was about as far as Hammer dared (or were allowed) to go in terms of obscenity. The real venereal excesses of Black Mass could only be approximated in the porno loops of the time – although these were inevitably lacking in any kind of authenticity with regard to the "Satanic" element.

One non-porn film does, however, capture the perverse essence of Black Mass perhaps better than any commercial horror movie could. Made in 1963, and considered extremely shocking for its time, Kenneth Anger's short underground movie *Scorpio Rising* – described as "a Black Mass in black leather" by Nikolas Schreck in *The Satanic Screen* (Creation Books, 2001) – is a delirious modern twist on the theme.

Schreck continues:

"A rapid-fire assault of quick cuts and almost subliminal

montage, Anger's brief blast sardonically borrows from the corny devilish iconography of the Hell's Angels. 'You look like an angel/But you're the devil in disguise', King Elvis croons over a fetishistically photographed chopper. The blasphemy of a 19th century Black Mass is updated when a biker points his toy gun at the symbols of Judaeo-Christianity, a menorah and a cross. One guest at a drunken bash wears devil horns and a cape. Invoking the legend of the Satanic festival said to be held on Germany's Brocken mountains on May Eve, Anger describes this blow-out as a 'Walpurgis party'. Shots of a homosexual orgy and implied fellatio are edited into scenes of an actor playing Jesus from an old religious film. A bible-kicking biker enters a desecrated church, urinating into a helmet that he presents as an unholy grail."

Illustrations

1. Nude mass held by Alex Sanders.
2. Nude mass held by Anton LaVey.
3. Baphomet, the hermaphrodite deity.
4. Yutte Stensgaard in *Lust For A Vampire*.

CANNIBALISM

According to the confessions of witches, it would have to be believed that infants and young children by the thousands, and even tens of thousands, were slaughtered for magical purposes and – where the witch murdered her own child – as a token of submission to the Diabolic Power.

The corpses of infants and children (and of aborted foeti) were used in the composition of a great variety of magical potions and powders; for purposes of divination (as in *extispicium*, or divining by means of palpating entrails); as table delicacies at the Sabbats, etc.

The fierce Catholic abhorrence of midwives was based ostensibly in considerable part upon these practices, and in the *Malleus Maleficarum* – the “bible” of the witch-hunters, written by Kramer and Sprenger and published in 1486 – one reads that “No one does more harm to the Catholic Faith than midwives. For when they do not kill children, then, as if for some other purpose, they take them out of the room and, raising them up in the air, offer them to devils.” The belief seems to have been that many witches took up midwifery in order to have access to infants, and not that midwiving was of itself a corrupting occupation encouraging its practitioners to commit murders and consort with devils.

Means of murdering the infants were varied, poisoning

and suffocation being among the most favored methods. Another rather common technique of infanticide was that employed by a witch-midwife in the Diocese of Basel, who confessed that she had slain more than forty newborn babes "by sticking a needle through the crowns of their heads into their brains as they came out of the womb".

The accusation of infanticide, like many others made against witches, had been levelled earlier by Christian theologians against other heretical groups. For example, it had been charged that the Euchites and the Gnostics met on Good Friday of each year to commit incest. Nine months later, bearing their newborn infants, they would meet again to murder the babies, collect the blood, and burn the bodies. The ashes so obtained would be mixed with the blood, and this concoction used to season the food consumed at the banquet tables.

This is quite like some of the descriptions of the Witches' Sabbats. There, the newborn (and unbaptized) babes were usually cooked and eaten; although sometimes, perhaps for lack of infants to murder, corpses were exhumed from graves and devoured. The cannibalism or necrophagia was accompanied in some cases by vampirism, the infants being decapitated or their veins pierced on the spot, with the blood collected in receptacles and then drunk. The brains of murdered children were also a favorite repast. Certain covens were

marked by their predilection for eating only scrotums. Modern psychopathology tells us that such anthropophagic crimes are usually sexually motivated (as for example in the case of mass murderer Jeffrey Dahmer, who cooked and ate his victims after engaging in homosexual acts with them, in order to “possess” them). Countless witches admitted to engaging in these and similar enormities. A well-known case was that of Jehanneta Relescee, in the 15th century, which also shows how readily the Devil was invoked in those Satan-conscious days. Jehanneta, after a squabble with her husband, called aloud for either God or the Devil to deliver her from her domestic miseries. Almost immediately a black man appeared and she fell on her knees and kissed his filthy anus. After that she attended the Sabbats twice a week, where she ate unbaptized infants and otherwise conducted herself atrociously, after the manner of witches. It is noteworthy that it was the Devil, not God, who speedily answered her supplication. Had God deigned to appear, she might have been spared an eternity of torment, but such was not the way of the times. One might mention, too, that it was not only the infantophagy of witches that was condemned. Animals as well, it was remarked, were given to this abomination – doubtless egged on to it by the Devil. Thus, Scottish law of the 16th century specified that “If a sowe eate her pigges, let her be stoned to death and buried”.

Witches caused abortions with the intention of injuring the woman bearing the child, and to bring grief to the bereaved parents, but also in order to obtain the aborted foeti for magical purposes. Nicholas Remy, Privy Councilor to the Most Serene Duke of Lorraine, remarked in 1595 that "They can have no other reason for possessing themselves of the abortive births of women; for they make from the skin of these a parchment which they inscribe with some barbarous and unknown characters and afterwards use in the attainment of their dearest wishes. As to this, Agrippa and Petrus de Abano and Weyer, three masters in damnable magic, have left instructions which surpass all human nature. Others again cook the foetus in its entirety until it is either reduced to dry ashes or melted into a mass which they mix with other ingredients.... Pliny wrote that not only midwives, but harlots also, used thus to dislimb abortions for the purpose of preparing poisons for their crimes. And the practice is common today in German Lorraine, as I have often found in my examinations of witches on a capital charge".

The fat of babes was an important ingredient of the ointment used for flying to the Sabbat, and parts of infantile bodies were useful in curing common aches and pains, such as those of rheumatism and arthritis: "Finger of birth-strangled babe/ditch-delivered by a drab" had a variety of medical uses, including those just mentioned. Infant cadavers, when available entire, were cooked in

cauldrons. The thickest part of the stew was reserved for the medical armamentarium, and for the flying ointments. The left-over broth was drunk as being generally beneficial to a witch. Baby fat was also an ingredient, along with hemlock, belladonna, aconite, etc., in poisons. The murders and cannibalizings of children most likely actually to have occurred were those charged to werewolves or lycanthropes (who were also, in most cases, witches). A number of werewolves confessed to killing and eating children and infants, though not so often the latter, and adults as well. Often they raped their victims, especially the young girls, first, and then devoured them. Sometimes, in their wolf forms, lycanthropes copulated with one another, and also with real wolves. By some accounts the ointment used for werewolf transformations was pharmacologically similar to that employed by the witches for attendance at the Sabbats. The cannibalism of the werewolves (as historically described) differed from that of the witches mainly in that the witches customarily ate infants, while the werewolves preferred children and adolescents; also, the witches cooked their human flesh while the werewolves consumed it raw, tearing it from the still-warm bodies of their victims. It seems probable that many of the werewolf crimes are based upon fact, and that the persons accused of lycanthropic homicides were lust murderers, necro-sadists, necrophiles, etc. as we would describe them

today, who derived sexual pleasure of a direct sort from their cannibalistic and other offenses (If the witches derived sexual pleasure, it was indirectly – by way of sacrilege. In this perversion, medically termed *satanism*, orgasm is achieved by blasphemy, by desecration of religious relics, by human sacrifices, by ceremonial cannibalism, etc.)

A typical lust murderer and necrophage (as he quite likely would be regarded presently) was the lycanthrope Peter Stumpf, who was enabled to assume wolf-form, he said, by means of a magic belt given to him by his succubus. He killed fifteen young boys and ate their brains, and also murdered two of his daughters-in-law, but was apprehended when about to devour them. Another was Gilles Garnier, executed at Dôle in 1574. He murdered a twelve-year-old boy, then a ten-year-old girl, and then a ten-year-old boy. He stripped the bodies and ate portions of the thighs and bellies (meaning, probably, the genitals). These cases sound very much like that of Vacher the Ripper, who roamed France in the 19th century, murdering young girls, using them sexually, and then devouring their genitals, breasts and other body parts. At the time of Gilles Garnier, Vacher would almost certainly have been executed as a werewolf and a witch. Likewise the necrophile Ardisson, who exhumed corpses of females ranging in ages from three to eighty and sucked their breasts and vulvas. On one occasion he took home with him a

woman's head, which he had severed from the body after exhuming it. He called the head his "bride", and would speak to it lovingly and shower it with kisses. His crimes finally came to light when he brought home the corpse of a three-year-old girl, the stench of which betrayed him. He was still engaging in cunnilingus with this tiny corpse at the stage when it was rotting to pieces.

Closely related to these cases is that of the vampire. In legend, the vampire is a supernatural predator akin to the incubus; a fiend that attacks mainly at night, and drains its victims of their life-force as they sleep. The main differences being that the female vampire feeds on its male victims' blood, rather than semen; and the male vampire penetrates its female victims with fangs, not phallus. The vampire myth doubtless has its antecedents in the "lamias" – blood-sucking female predators – conceived by the Romans, as well as tying in with many of the traits of Lilith, the original succubus. Nonetheless, it is only since the publication of Bram Stoker's *Dracula* in 1897, and the subsequent refining of the vampire myth through cinema (e.g. the Hammer Films of the 1970s), that the vampire has been firmly positioned as "Satanic" – being repelled by such sacred objects as the crucifix, holy water etc, and even hailing the Devil as his master. Other films, such as those of French director Jean Rollin, and in particular José Larraz' *Vampyres* (aka *Satan's Daughters*, 1975) explicitly exploited the sexual nature of vampirism.



As with suspected cases of lycanthropy, there is little doubt that many attacks ascribed to vampires were more simply assaults by sexual psychopaths – vampirism is also a sexual perversion. The deviant, or so-called vampire, is aroused by the thought of sucking or drinking blood, perhaps after wounding or murdering his victim; and he may achieve sexual satisfaction only by putting his gory fantasies into practice.

A classical case of vampirism was that of Vincent Verzeni, whose crimes were committed in Italy during the years 1867-1871. He achieved orgasm by grasping his victim by the throat, choking her, inflicting a wound with his teeth, and then sucking her blood. (In a good many cases of vampirism, the act of throttling the victim seems almost as important as the blood-sucking.) Verzeni was charged with two murders and with a number of other vampiristic

assaults and attempted murders. The victim of his first slaying was Johanna Motta, a fourteen-year-old girl who had set out one December morning for a neighboring village and then failed to return. Her body was discovered near her own village, lying just off a path through a field. It was naked and mutilated, and the mouth was stuffed with dirt. The thighs had been torn with the murderer's teeth and the intestines and genitalia had been ripped from the body and were found some distance away. A portion torn from the right calf, along with shreds of clothing, was found concealed under a nearby strawpile.

In the 20th century, perhaps the worst case of cannibal vampirism was the well-documented Fritz Haarman, of Hanover. Haarman's attacks would involve overpowering some youth (he was also homosexual) and then savaging the victim's throat and eating the head almost completely away from the body until he reached orgasm. His sick world was disturbingly depicted in Ulli Lommel's film *Tenderness Of The Wolves* (1973).

The cult of vampirism – which among the young has been mixed with “gothic” culture and accessories – is more firmly established now than ever. As well as being romanticized in this way, it has also been sexualized, revealing its (barely) suppressed undercurrents of oral eroticism, sado-masochism and transgression. Many modern cities harbour covens of self-proclaimed “vampires” who drink each other's blood under controlled

conditions – a clear sexual perversion. It is unclear how many of these covens also actively practice Satanism. Necrophagy (eating of dead bodies) often and perhaps usually is an aspect of the sexual perversion called necrophilia, as is necro-sadism, or mutilation of cadavers. Typical necrophiles excite themselves sexually in all three ways – by having coital or other intercourse with the corpse, by mutilating it, and by eating the flesh. When the victim is murdered by the necrophile, the case may also be one of sadistic homicide. Further, the blood may be drunk, so that vampirism, also sometimes a sex perversion, enters the picture.

It should be affirmed again that these dread perversions seldom intruded upon the witchcraft scene, save in cases of alleged lycanthropy or vampirism (which, if the offenses were actual, were nearly always instances of sex crime and homicidal psychosis, not witchcraft).

Illustrations

1. Scene from the film *Vampyres*.

CHRISTIANITY

The Christian equation of sex with evil and of sexual intercourse and its pleasures with sin was the poison that Christianity gave to Eros.

"The God of one religion becomes the Devil of the next."

Was it a part of this process of deicide and resurrection to degradation that sexuality, revered by pagans and celebrated with orgiastic festivals, became a force to be hated and despised, still orgiastically celebrated, but by evil and degenerate spirits, and by those human servants of the Father of Evil, the witches?

Was it understood by the priests, intuitively if not intellectually, that to assert control over so powerful an appetite and so intense a pleasure was to stifle human freedom and to produce slave-men submissive to an autocratic Church dispensing earthly punishments and heavenly rewards while holding elusive power to grant or deny absolution to carnal transgressors?

Why did the belief in the evil and debased character of matter become reduced for most practical purposes to a belief in the evil and debased character of human sexuality?

Why was God's particular authority over the sexual organs and sexual functions of mankind, well established in the Old Testament, handed over to the Devil, so that the authors of the *Malleus Maleficarum* should write:

"...yet their [demons'] power remains confined to the privy parts and the navel... For through the wantonness of the flesh they have much power over men; and in men the source of wantonness lies in the privy parts, since it is from them that semen falls, just as in women it falls from the navel."

And again: "God allows more power of witchcraft over the genital functions, on account of the first corruption of sin which came to us from the act of generation; so also He allows greater power over the genital organ, even to its total removal."

The sexlessness of demons, affirmed by most authorities, seems perplexing. They engage in sexual relationships of every sort, but they have no sexuality. The solution to the riddle of their sexlessness is bound up, it would appear, with the abhorrence of matter. Being immaterial, or much less material than men, demons, like other supernatural beings, must be held to be "above" sexuality and the lust of the flesh – that ultimate and monstrous efflorescence of the material.

But then why do they engage in sexual acts? Because they are evil, and because they know that mankind may be seduced to no greater abomination than sexual intercourse.

That was the theologians' answer. It may be that to impress upon men and women the sinful character of sexual intercourse some additional element of horror was

felt to be required – an element provided by the terrible and God-loathing demons. Yet the question of why it should have been felt to be required remains, since even mortal fornications were held to be so iniquitous as to warrant execution and, on the metaphysical level, damnation. The addition must have been necessitated by repeated failures to repress or suppress successfully the free exercise of human sexuality.

Religion, like all superstition, is made possible by man's penchant and capacity for objectifying the subjective. God and Devil, angels and demons, are examples of the objectification of the subjective. They are also symbols, and far from immutable ones. Demonologists of the witch era considerably narrowed the symbolism of these supernatural entities, especially the demonic ones, by vastly increasing the importance of sexuality within the framework of their concerns. The result was that the Devil became, and has remained, popularly identified mainly with sexual and a few other pleasures while the role of God became an increasingly negative one – that of proclaimer and post mortem enforcer of anti-pleasure prohibitions. So far has that process advanced at the present day that to the popular mind "morality" refers almost exclusively to sexual matters.

The forms of demons are instructive as to both the conscious and the unconscious sexual attitudes of their creator. They illuminate the equation of sexuality not only

with sin and evil, but with ugliness and filth.

In demonology such ideas achieve perhaps their ultimate representational symbolic form. Demons are ugly and imperfect (in their "true" though not always in their illusory or "glamorous" forms) – visible tokens of their evil nature; while angels are beautiful and perfect of form – badges of goodness.

The typical witch who has come down to us is old and ugly and often deformed; or, less often, she is beautiful in a not altogether wholesome sort of way, but is sensual and wicked, her imperfection and deformity being mainly of the soul or of the mind. No doubt, the beautiful but wicked witch represents something of an advance and a refinement over the ugly witch, since blatant signs of iniquity are no longer required. In a bow to probability, the beautiful witch tempts men to lust while the crone is more likely to be an enemy of procreation, interfering with potency and conception, and murdering infants. Both witches are sexual symbols – foes of marriage and friends of fornication – further stimulating the identification of sexual acts (when not the passionless unions of married couples laboring only to procreate children) with sin and evil. Demons have the same functions, and to the same end.

The ugliness and deformity attributed to witches for ideological reasons resulted in accusations of witchcraft being made against the ugly and the deformed. Women

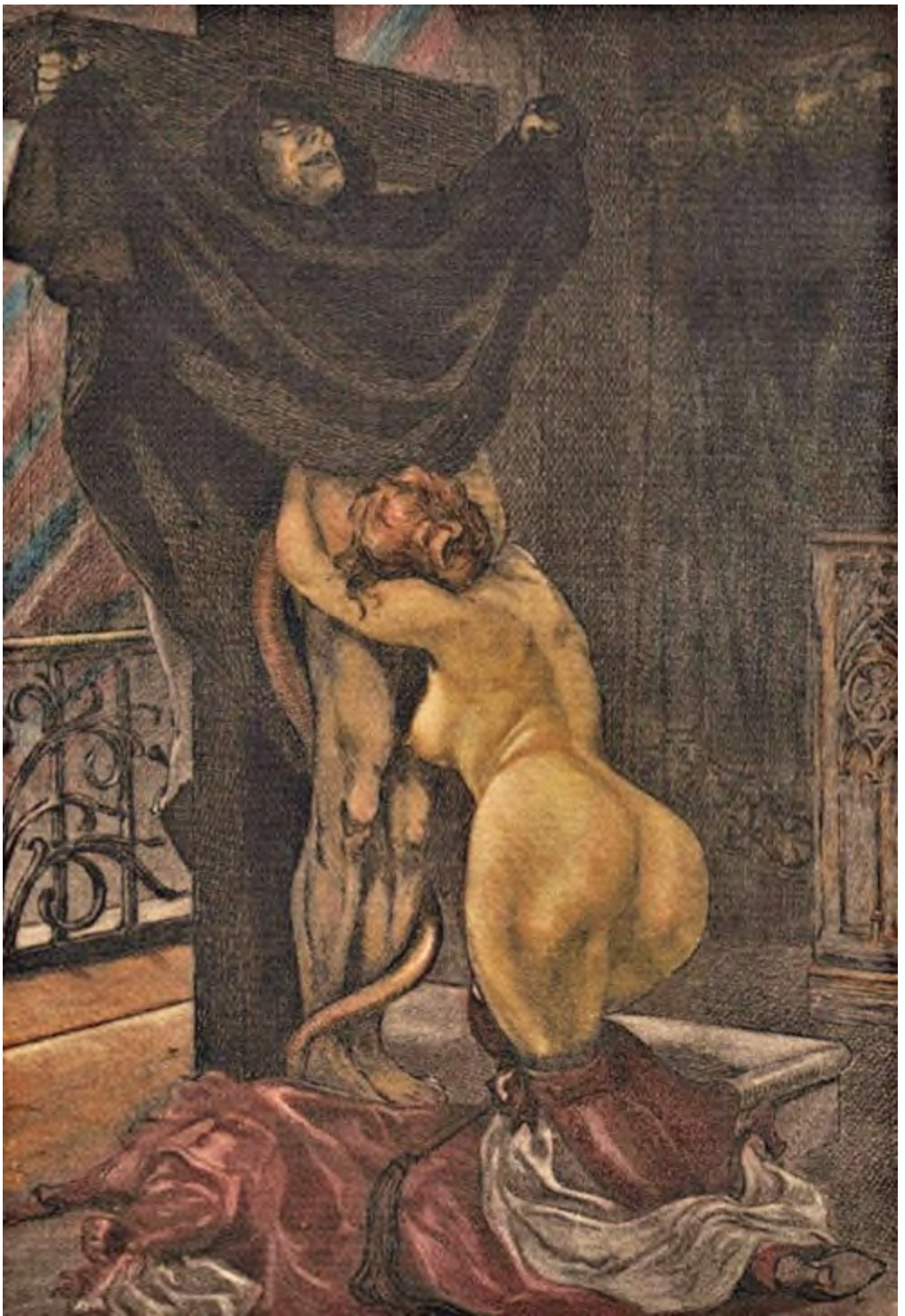
with strange eyes – "mirroring the rot of their souls" – were likely to be accused. Feet with only four toes were a sign of the witch. Supernumerary nipples were especially incriminating (since "familiar" surely suckled them), while a hermaphrodite or a person with unusual growths on his or her genitalia was almost certain to be suspect. Bites (scratches and other common lesions were often termed "bites") were also incriminating, especially when in the region of the genitalia or breasts or anus. One woman, whose vagina had lesions, testified under torture to what her examiners had surmised from the start – that a little demon had crawled up into her and nibbled at her vaginal walls. Yet in the final analysis no one was safe. If a woman were young and beautiful, she was almost certainly in the service of the Devil, Who exploited her charms to seduce good men and lead them through their frailty into damnation. And if a woman's appearance were plain, or seemed to suggest exceptional piety and strength of character – how infernally clever of the Devil! And what a diabolic disguise for the witch and harlot lurking beneath! Proving that woman was lust incarnate, and a morally feeble creature easily seduced to evil, Jofreu estimated that female witches outnumbered the males by one hundred-to-one. Pythagoras, philosopher and mathematician, had summed it all up centuries before the birth of Christ: There is a good principle which created order, light, and man, and an evil principle which created

chaos, darkness, and woman.

“Enlightenment” slowly came with the passing of the Middle Ages. Things changed drastically with the decline of witchcraft and the inevitable reaction against the excesses committed by the religious in the name of struggles against witches and demons. The angel, for centuries thoroughly masculine, was transformed into a woman.

Woman, previously noted for the insatiability of her carnal appetites, became the ideal of purity – meaning chastity – and so far was this carried that she was even denied a capacity for sexual desire and an appreciation of sexual pleasures.

A complete reversal – but only in a superficial sense. Each of these views of woman serves a single purpose: to excuse male sexual inadequacy (as males have seen it). When woman is regarded as a creature of bottomless carnal appetites, it is not to be reasonably expected that any man will be able to satisfy her; when woman is regarded as having no sexual appetite whatever, then, man is not even obliged to make the attempt to satisfy her. She has been reduced to moral, instead of sexual, superiority, and so is less threatening.



Illustrations

1. Anti-religious sex scene by Martin van Maele.

DEMONOLOGY

The more systematic demonologists were of belief that not all devils or demons are concerned with sex. There are individual devils, and even whole classes of devils who are assigned to specific types of work, and only some of these seduce men and women or incite them to fornication and other illicit sex behavior with their fellow humans. Some encourage and coerce mortals to engage in different misbehaviour – greed and gluttony, heresy and drunkenness, for example.

Since one witch sometimes injured another by means of her demon, the question arose as to how the demon of one witch might prevail over the demon of another. This question did not trouble the jurist Boguet, who explained that just as there is a hierarchy of angels, with some angels more powerful than others, so there is a *cacarchy* of demons; and if one witch injured another, the fact indicated that the victimized witch had the less powerful demon, one who ranked lower in this cacarchy.

The cacarchy, or organization of Hell, was differently rendered by various demonologists, giving us a wide anti-pantheon of demons of a sexual nature. The first incubus was said by some to have been (the diabolized) Pan. The first succubus, according to the same version, was Lilith. Perhaps by virtue of seniority, this pair ruled over all the hosts of incubi and succubi.

Lilith's title as Queen of the Succubi was assigned by other writers to Nahemah. Presumably Nahemah is that Naama who (again like Lilith, and like Igereth and Machalath) was said by the Jews to be the Mother of Demons. Particularly it was believed that Nahemah or Naama was the mother of those female devils (succubi) who seek to seduce sleeping men. Other Jewish authorities credited Lilith with primary authority over dream fornications (the induction of nocturnal ejaculations).

According to Sayed Idries Shah (*Oriental Magic*), Lilith is of "Accadian [Far Asian] origin – Gelal, or Kiel-Gelal – and her name in Hebrew and English is derived from the Assyrian Lil or Lilit." The origin of Lilith is, however, unresolved and has been the subject of an extremely extensive debate.

Belial, sometimes referred to as the Evil Spirit, presides over devils whose mission it is to incite men to do wickedness; in particular, to fornicate and to engage in sexual perversions. He it was, it is said, who corrupted the peoples of the Cities of the Plain, and who caused Potiphar's wife to lust adulterously after Joseph.

Belial is sometimes equated with Satan Himself, but more often is mentioned as one of Satan's chiefs. He is to be cast into the eternal fire at the Second Coming of Christ. Belial is also sometimes equated with Beliar, who is said to have power over men and women only when they

succumb to lust: "If fornication overcomes not the mind, Beliar cannot overcome man". As the poetic demonologist Milton pronounced:

"Belial, the dissolutes spirit that fell, The sensualest, and, after Asmodai, The fleshliest Incubus."

Asmodai, or Asmodeus, King of Demons and husband of Lilith in Hebrew legend, is also sometimes reputed to be the demon in charge of tempting humans to the deadly sin of lechery. The authors of the *Malleus Maleficarum* say of him:

"But the very devil of Fornication, and the chief of that abomination, is called Asmodeus, which means the Creature of Judgement: for because of this kind of sin a terrible judgement was executed upon Sodom and the four other cities. Similarly the devil of Pride is called Leviathan... And the devil of Avarice and Riches is called Mammon."

These were the three cacarchical commissars most instrumental in tempting the witches to give themselves to Satan, by some accounts.

It was this very devil of Fornication, Asmodeus, who loved Sara, the daughter of Raguel, and who in his fierce jealousy murdered her seven bridegrooms in turn, each on the wedding night, before the husband could lie with her.

The account, rendered in *Tobit*, is in part:

"It came to pass the same day, that in Ecbatane, a city in Media, Sara the daughter of Raguel was also reproached

by her father's maids; because that she had been married to seven husbands, whom Asmodeus the evil spirit had killed before they had lain with her. Dost thou not know, said they, that thou hast strangled thy husbands? Thou hast had already seven husbands, neither wast thou named after any of them..."

The sorrowful Sara, hearing these stinging reproaches, considers suicide; but instead she prays to God, who sends down the angel Raphael to bind Asmodeus and give Sara for a wife to Tobias, son of Tobit.

Her father's maids' accusation suggests that Sara had fornicated with Asmodeus, but there remains some doubt. Sara does not specifically deny such an offense in her prayer, saying only that "I am pure from all sin with man," but she adds that "I never polluted my name, nor the name of my father," and this might be understood as a denial of intercourse with the demon.

It may be added, too, that Asmodeus (or Asmodai) seems to have been insecurely bound, since he was soon at work again making more mischief. Among the Christian demonologists he is usually a somewhat lesser power than with their Jewish counterparts; but his especial province is fleshly lust. He was said to be the chief demon in possession of the sexually deranged Sister Jeanne des Anges in the 17th century Loudun convent affair [see under **Nuns**].

According to that school of demonology which lists

Lucifer as Emperor and Astaroth as Prince of Hell, Satan is the chief general whose assignment it is to seduce and corrupt women and maidens. His principal aides include Pruslas, Aamon, and Barbatos. Another subordinate is Sidragasum, whose function is to "drive women sex-mad with dancing".

Another well-renowned demonic dignitary is Belphegor. Worshipped by witches and Satanists, his tongue is a slithering penis for copulation. He is said to be the counterpart of the Hindu's Rutrem, who is represented by an erect phallus.

Not only the fallen angels, converted into demons in the Legions of Hell, had sexual relations with humans. Saint Justinus and Tertullian, among others, advised that the angels of the Christian God sometimes assumed human form to copulate with mortals. The *Apocrypha* also makes mention of such angels.

In *Enoch*, God sends two angels, Uzza and Azael, to earth to see if mankind may be seduced by them into succumbing to lustful temptations. But instead, the angels themselves fall into such temptation, conceiving carnal lust for mortal women, and God punishes them. Azael stands further accused of having taught women to paint their faces.

Cabalists provide the names of a number of angelic luminaries concerned with human sexuality. Among them are Aniel and Anael, Rachiel and Sachiell, Sarabotes and

Amabiel, Aba, Abalidot, and Flaef.

The Cabalists add that in addition to the good angels there are evil ones – not to be mistaken for demons. One such is Isheth Zemunin, the Angel of Prostitution, who is the wife of Samael, Angel of Poison and Death.

THE DEVIL

THE DEVIL : APPEARANCE

Theological, juridical, and other writers on demonology and witchcraft commonly spoke of “the Devil,” both when they were referring to *the* Devil – often called Satan – and when they were referring to the general run of devils, or demons. Since Satan Himself was not always involved in the intercourse with witches, delegating such dealings to demons (and in some cases to sorcerers in devilish disguise), it may be assumed that in many cases where “the Devil” is mentioned, the reference is in fact to *a* devil or incubus rather than to *the* Devil.

If one is to use the term “incubus” in its strictest theological sense, then the usage must be limited to demons in human form. When the same demons assume, say, animal form, even if for sexual connection with humans, then they are no longer incubi (and the same is true for succubi).

However, the term incubus is almost always used more loosely, referring to any demon who has sexual intercourse with humans, and ignoring the form he may assume.

Devils, even when in female form, are most often considered to be male, or else to have no sex at all.

It is interesting, though doubtless to be expected, that the earliest Christian accounts of the Devil either endow Him with an imposing and even majestic form of His own, or else have Him appearing in the form of some other divine, semi-divine, or otherwise supernatural being of high rank.

It was the later demonologists who reduced devils to the degenerate status, including a hideous form, characteristic of them in their association with witches. In the 19th century, artists such as Eugène Delacroix and Gustave Doré, in his illustrations for Dante's *Inferno*, would restore Satan to his former majesty.

In the 4th century (and occasionally up through at least the 12th century) the Devil often appeared in the form of one or another of the classical gods. Thus, He is said to have appeared to Saint Martin sometimes as Jupiter (Zeus) and sometimes as Aphrodite (Venus) or Minerva (Athene). It might be recalled that to lie with a god or a goddess was often to become impotent and prematurely aged, and it may be that the belief that intercourse with a demon or a witch sometimes had a similar effect is related to the appearances of demons as gods and goddesses. That the Devil very often appeared in the priapic likeness of Pan, or a Satyr, is well known, and even today such representations of devils are rather common. This form, with the goat-like lower body, horns, tail, and cloven hoofs, maintained its vogue during the period of the witch epidemic also, though it may have been somewhat less common than at an earlier date. In most of these Pan-ic appearances He is represented as wearing a beard – a red one sometimes, after Thor – and He stinks, as do by ill repute both goats and devils. Often He is described as limping – a symbol of impotence, according to some

writers – and He is frequently black in color. He was early depicted as having a torch under his tail, though most witches testified that He had a second face on His bottom. Sometimes the tail was a second phallus.



On a few occasions the Devil appeared as a giant – for example, to Saint Brigitta and to Saint Anthony, who described Him as “a monstrous giant whose head reached

to the clouds". (The Devil sought endlessly to tempt Saint Anthony, sending demons disguised as beautiful harlots, etc.) At other times He showed Himself in the form of a fiery dragon (to Saint Anthony and Saint Coleta), and also as a snake. When He did not assume the form of a snake His arms might still be serpentine; His penis was also often described as being snake-like in movement as well as in configuration.

The well-known exorcist Brognoli warned that incubi and succubi may even be so shameless and bold as to appear in the guise of Angels of Light, thus hoping to persuade deluded mortals that the hellish copulations have the approval of God.

But more often, said Brognoli, the demon would appear in the form of a small, black, shaggy man with a huge phallus. Then, coition with him was very painful, and his semen as icy as his embrace.

In early Christian days, as mentioned, the Devil was frequently a beautiful, handsome, or otherwise imposing figure, possessing a remarkable majesty and dignity, and sometimes closely resembling Christ. There were also occasions, some said, when He appeared in the exact form of Christ.

One occasion when the Devil appeared in the form of Christ was to Brother Rufinus, a theologian and author of the 4th century. But that holy man, suspicious or at least wishing to take all possible precautions, requested the

Saviour to open his mouth so that Rufinus could put some dung in it.

Presumably, the true Christ would have acceded to this request, though it is an uncommon one to put to a stranger, but the Devil would not. And in His rage He disappeared into solid rock, so creating the famous fissure in Monte Alverno.

That the Devil appeared in the *exact* form of Christ was held to be not completely true. As demonologists were forever pointing out, God in his mercy would not permit the Devil to perfectly imitate any being. Thus, in the Christ form as in others, the resemblance was always in some way imperfect. There would be a deformity, such as a tail, and it was up to the individual to make certain that he or she was not deceived by an impostor. That the average believer might be hesitant to order Christ or even an Angel of Light to disrobe, so that some imperfection might be searched for, seems not to have troubled demonologists. While it was not too rare for the Devil to appear in the likeness of Christ, it was an almost unique event that He should take that particular symbolic form of Christ known as the Lamb of God, or *Agnus Dei*. Yet so is He said to have made Himself known to the witch Agnes Wobster, in 1597.

The Devil also, though rarely, aped the Holy Ghost, manifesting as the Divine Dove. (Montague Summers, loath to believe that even the Devil would, or could,

presume to such impieties, maintained that the Devil did not appear as the snow-white *Agnus Dei*, but as a black lamb, hideous and malformed.)

A few authorities asserted that the Devil not only appeared in the form of Christ, but that He had twelve apostles and an anti-Bible – a copy of which is said to repose even today in the Stockholm Royal Library – and that His designation as the “Ape of God” refers to these and similar impostures and mocking accoutrements.

Also in the pre-witchcraft era, demons appeared as working-men, as blacksmiths, as cobblers, as tanners, as headless Negroes, etc. – all for purposes of copulation. A favorite costume, doubtless because of its seductive effect on silly young girls and dullard domestics, was a military uniform. Usually that of an officer, it was chosen with a view to foppish elegance. Bright red, with epaulets of gleaming gold and a cap with a plume or some similar ornament was not uncommon. Thus eye-catchingly attired, a demon would sometimes arrive mounted on a magnificent black stallion.

It should be remarked here that the demon’s initial seduction is frequently accomplished in a pleasing form – that of a handsome youth or beauteous maiden. Later, however, he copulates with the witch in all manner of bestial and other horrible shapes. The reason is obvious: in the beginning, the witch might be frightened or revolted; but later, the demon asserts his ascendancy and by the

terrors and horrendous impudicities to which he subjects her he further confirms the witch in her conviction of her irrevocable damnation.

During the period of the witch epidemic the demon appeared most often of all as a "black man". In fact, some writers held that he never assumed any other human (male) form, although such a claim is contradicted by a wealth of testimony.

One of the earliest Christian reports of a demon or devil appearing as a "black man" is that of Cassian in the early 5th century who relates that the demon Zabulus, in the form of a "hideous Ethiop", appeared to Abbot John of Lycus. An even earlier account was that of Rufinus, who said that the desert anchorite Saint Macanus the Younger saw little demons "like foul Ethiops" flying around a gathering of monks. One of the more detestable tricks of these demons was to substitute little lumps of coal for the host at Holy Communion. (It may be that the Devil so often appeared as a black man because the negro savages known to the Christians were infidels and devil-worshippers, noted also for their indiscriminate fornications, and so admirably suited to the adaptation. It may also be that a significant part of the racial hostility of modern times derives from this earlier religious antipathy.) However, detestation of the behavior of savages by no means suffices to explain the whole of the phenomenon of the black man, which derives also from

such ancient and mystical notions as the blackness of the void and the eternal conflict between the forces of darkness and the forces of light – in turn derived, perhaps, from the authentic terrors of the primeval night. Not only did the Devil appear as a black man, and as some black beast, but sacrifices and gifts to Him were often required to be black. As Nicolas Remy, an important demonologist of the 16th century, observed: “No doubt the reason is, as Pythagoras writes, that this colour has some kinship with evil; and it is appropriate that what is dedicated and sacrificed to the author and instigator of all evil should be black in colour.”

Henri Boguet (1550-1619), an eminent judge and burner of witches who was noted for his exceptional cruelty – he especially relished the torture and execution of pre-pubertal children – also dealt with the problem, saying: “But whenever he [the Devil] assumes the form of a man, he is, however, always black, as all witches bear witness. And for my part I hold that there are two principal reasons for this: first, that he who is the Father and Ruler of darkness may not be able to disguise himself so well that he may not always be known for what he is; secondly, as a proof that his study is only to do evil; for evil, as Pythagoras said, is symbolized by black. This is what Tamburlaine the Great had in mind when, while he was besieging a town, he set up black tents on the third day as a sign that he would put all the inhabitants to the fire and

the sword if they did not surrender. And long before him, the Greeks regarded it as a bad omen if, in drawing lots, one of the lots were black.”

One notable instance in which the demon appeared as a black man occurred as follows: a demon in the form of an Ethiop presented himself to young Magdalena Cruz of Cordova, and when at the age of twelve she became his mistress, he promised to make her the head of her religious order. He is said to have kept his word, since she in fact became head of her order in Spain, as well as abbess of her convent. But she eventually repented, managed to break her pact, and was forgiven (a rarity) by the Church. Conversely, natives of Haiti, Cuba, and Brazil, perhaps by way of retaliation, often portray the Devil as a “white man”.

Black Christs are employed by modern Satanists also, but in this case the blackening of the figure is intended as sacrilege and is based upon the traditional view of black as the color of evil.

THE DEVIL : ANATOMY

Interest in the anatomy of the incubus was especially centered upon his penis, or penises, since he not infrequently had several. Descriptions both of its size and its substance varied considerably.

Some witches reported that the penis of the demon was situated at his rear; others, that he had one penis fore and another one aft. Prierias (*De Strigimaxis*) announced in 1521 that the incubus employs in his fornications a penis forked like the tongue of a serpent. This permitted him to copulate and engage in buggery simultaneously; and, as if that were not enough, he was sometimes credited with possessing a three-pronged penis, rather like a trident, so that he might require of a witch that she engage in not only coitus and sodomy, but also fellatio, all at once.

Antiquaries will recognize here the diphallus and triphallus which used to be associated with Dionysus (Bacchus).

The question is raised, too, of the relationship to the trident or "pitchfork" the Devil is even today represented as carrying.

The penises of demons were most often described as being made of horn, or of half flesh and half iron. Some said that they were covered with scales and that these, once penetration had been effected, might open out like barbs, so that each withdrawal movement was excruciatingly painful.

It was reported in this connection that witches often

screamed and groaned during intercourse with incubi, and that they bled copiously during the act or after it was completed. The penis was reported variously to be sinuous, supple and serpentine, or as hard and unbending as metal or stone.

Estimates of the size of the Devil's organ varied greatly. A witch of Labourd said that her demon's member was as long and as thick as an arm, and most beautifully proportioned; but a witch of Franche-Comté described the penis of her incubus as being no longer and no greater in circumference than a finger. This led the demonologist Pierre de Lancre to remark, with a quip that guaranteed him immortality, that Satan served the witches of Labourd much better than He did those of Franche-Comté. One Claudia Fellet provided the additional datum that demons have no testicles.

Like the Hindu god Siva, whose penis is always erect, and who is honored as the first deity to be stricken with satyriasis (a condition much revered and sought after by some Indian holy men), Satan is occasionally described as omni-potent, either in the sense of being forever erect, or in the (more favorable) sense of being capable of having one orgasm and erection after another. (On the other hand, some demons seem to have had potency problems, so that witches complained that their incubi either could not obtain erections or else ejaculated prematurely.)

Dr. Johann Meyfarth, a 17th century Lutheran professor at Erfurt, declared that according to the celebrated Thummius, demons have no penises at all. However, Meyfarth conceded, an illusory intercourse may take place. As evidence that the fornications were mere illusion he cited the fact that virgins claiming to have copulated with demons were found to have their hymens still intact. Some authorities, granting that the demon is without an instrument adequate to coition, held that he conducted the preliminary courtship in person and then, at the crucial moment, skilfully substituted a sorcerer who then consummated the intercourse. This was not, however, one of the more widely accepted theories.

On occasion, the Devil assumed the form of a ball of thread to copulate with witches, usually old women, and it may be that this particular item was in common use as a masturbatory instrument and so entered the realm of incubus phantasies.

It was frequently reported that the Devil has a hollow back. Anna Miller confessed that the Devil had "forced himself into her as often as he desired but he was hostile and of cold nature and his back was as hollow as a melter [a wooden pitcher]"

The Devil, evidently given to much variety in His fornications, and (unlike the Christian God) not lacking a sense of humor, sometimes changed form in mid-coition. Thus, the indictment against one Margaret Hamilton read

that “Yow had carnal cowpulation with the devil in the lykness of ane man, bot he removed from yow in the lykness of ane black dowg”.

Witches condemned at Avignon in the late 16th century were charged with frequenting the Sabbats at an unseasonable hour, there by the light of a hellish bonfire to fall upon their knees and kiss the most noisome and stinking anus of the Devil. (They also committed on those occasions the execrable act of sodomy, fornicated with incubi and succubi, and otherwise damnably disported themselves despite the icy coldness of the venery.)



While the Devil might sometimes have an anus of the usual (human) sort, which the witches kissed, more often He had face on His bottom, or at least a mouth. In any case, the witchfinder de Lancre was told by witches he

examined that “I’d rather kiss Satan on the arse than my husband’s lips”. This obscene act of analingual obeisance became known as the *osculum infame*.

Illustrations

1. The Devil with an anus-face and anti-Bible.
2. The Devil's Kiss, from the film *Haxan*.

DEVIL'S MARK



Those who hated the flesh became obsessed by the flesh. Inquisitors, priests, gaolers and others who dealt with witches doted upon every erotic detail of the confessions and testimony, encouraging the morbid and sensational, and examining witches for the notorious Devil's Mark. The Devil's Mark, which often resembled the foot of a hare or of a toad, was believed placed by Satan on the flesh of each witch so that the witch could not later attempt to deny that a pact had been made. It was often concealed in the female pubic hair, genitals or rectum, and was anaesthetic.

To make certain that some blemish was indeed the Devil's

Mark, long pins or bodkins would be inserted into the flesh of the witch. Sadists were particularly attracted the work of driving bodkins into the breasts, shaved genitalia and other sensitive body parts of witches.

In some places it was the practice for the judges themselves to shave and singe all of the hair from the bodies of persons accused of witchcraft, and then to probe vagina and rectum for concealed amulets and drugs, as well as for the Devil's Mark. No doubt this search was regarded as much too important to be entrusted to others. But the judges so obviously relished the assignment that objections arose, probably from the women of society. The task was duly turned over to guards and executioners, who performed their work with even greater brutality. Sexual atrocities committed against accused witches undoubtedly were much more numerous than any sex crimes committed by such persons. Whether the accused were small children or shrivelled hags, they were likely to be raped and sadistically maltreated by their captors. The tortures to which they were subjected, either as punishment or to extract confessions, were more often than not of a sexual nature. Mutilation of the genitals, forcing stakes and red-hot irons up vaginas and anuses, and tearing off the nipples or otherwise mutilating the breasts with burning pincers were common practices.

Still later, the job of "witch-pricking" was turned over to

women especially trained for it, though they could be equally brutal and, often being of a lesbian persuasion, took no less sexual pleasure in the whole process. Closely related in the popular imagination to the Devil's Mark were the "biggs" or supernumerary teats known as "witches' marks", with which witches were supposed to suckle their familiars on blood. These naturally became of great interest to the witchfinders. One such case which came to light during the purges led by Matthew Hopkins, the most famous English inquisitor, was that of Margaret Bayts, a housewife of Framlington, Suffolk, who was found guilty of feeding a familiar by means of two teats concealed in her "private parts". Another English victim was Elizabeth Sawyer, a one-eyed and blasphemous witch from Edmonton. When searched by "three grave matrons", she was discovered to have a "thing like a teat" the size of her little finger concealed between her buttocks.

DEVIL'S MARK : FILM

The most infamous movie on this subject must be Michael Armstrong and Adrien Hoven's *Mark Of The Devil* (1969), a West German production originally titled *Hexen – Bis Auf Blut Gequält* and also known as *Brenn, Hexe, Brenn* (*Burn, Witch, Burn*). Though quite tame by modern standards, the film still contains its fair share of repulsive violence against women (and men), including rapings and whippings, torture on the rack, fingers chopped off or crushed in the thumb-screws, tongues torn out, decapitations, burnings, and of course much stabbing with the witchfinder's needle.

Hoven made a much inferior but equally misogynistic sequel in 1972, plainly titled *Hexen – Geschandet Und Zu Tode Gequält* (*Witches – Raped And Tortured To Death*).

A Czech film made the same year as *Mark Of The Devil*, Otakar Vavra's *Witches' Hammer*, takes a much less exploitative look at the same subject, although it still includes some nudity, particularly in the opening scenes and later as witchfinders probe for the Devil's Mark.

Other notable films concerning the perverted work of the witchfinders include Michael Reeves' *Witchfinder General* (1968), Gordon Hessler's *Cry Of The Banshee* (1970) and Piers Haggard's *Blood On Satan's Claw* (1971).

Witchfinder General is based on the career of Matthew Hopkins (played by Vincent Price), who is portrayed as a sleazy rapist and sadist; his final comeuppance is to be

hacked to pieces. Price played a similar role in *Cry Of The Banshee*, as a cruel witch-burner who eradicates a local coven only to suffer revenge at the hands of a lycanthropic demon.

In *Blood On Satan's Claw*, the Devil's Mark is shown as a strip of coarse goat-like hair, which is bloodily cut from the witches' nude bodies.

But none of these British productions quite approaches the extremes of *Mark Of The Devil*; that would be left to Jess Franco, in his 1969 film *The Bloody Judge* (*El Proceso de las Brujas* aka *Night Of The Blood Monster*) starring Christopher Lee, which features more nudity as well as plentiful witch torture.

Illustrations

1. *Stigmata Diaboli* by Clovis Trouille.

DRUGS

Narcotics were employed by the witches for a variety of purposes. For poisons they preferred aconite, used earlier by the Romans, to produce cardiac retardation and arrest; belladonna, which produces fatal exhaustion of the nervous system; and hemlock, which kills by effecting motor paralysis and respiratory failure.

These same plants, and others yielding similar or related alkaloids (atropine, hyoscyamine, scopolamine, and others), were used as ingredients of love potions and of the famous witches' ointment, used for flying to the Sabbats, or for producing hallucinations of the Sabbats [see **Witches' Sabbat**]. It has been suggested that a combination of delirifacient drugs with others producing irregular heart action might have yielded the sensation of flying.

It was generally believed that the witch ointment was rubbed over the whole body (or on especially sensitive areas, such as the armpits, the palms of the hands, the forehead, the penis, and the vaginal walls). That the witches' ointment was already well known in the 15th century, and that it was thought to produce dreams or illusions of flying and attendance at the Sabbat, is clear from a case cited by Nider.

A Dominican had watched a woman rub herself with the ointment and fall into a trance or some unconscious

condition. When she awakened she claimed to have been transported to the Sabbath and to have joined in the revels there. Other investigators reported remarkably similar observations.

It was also claimed that transportation to the Sabbats was effected by the drinking of a magical fluid, which some held to be mainly semen. Others asserted that the ointment and the magical fluid both had to be used. Some enthusiasts have attempted to explain the whole phenomenon of the Sabbath on the basis of drug intoxication. Ludwig Meyer attributed the Sabbath experiences to drunken phantasies produced by a concoction whose principal ingredient was the thorn apple (*datura stramonium*). J. L. Hoizinger agreed that narcotics explain the Sabbath, but claimed to have proved that thorn apple was not known at the time (a view disputed by the writings of many toxicologists and historians).

Ernest Jones in his *On The Nightmare* notes that Freimark has adduced evidence to show that ointments were used to produce voluptuous dreams, mentioning substances with aphrodisiac, intoxicating, and anaesthetizing properties. Jones also reports the experiments of Kiesewetter, who concocted a witches' ointment, applied it to his body, and experienced flying and traveling dreams. However, Jones remarks, "It is known nowadays that no drugs can do this directly, so that the belief in their potency must have been an important factor in the effect."

That the *solanaceae* (thorn apple, mandragora or mandrake, belladonna, the henbanes, etc.) were the principal ingredients (or at any rate the main effective ingredients) of the witches' ointment seems well enough established. Should there be skeptics willing to settle only for contemporary on-the-spot testimony, an appeal might be made to the findings of Andreas de Laguna, physician to the 16th century Pope Julius III. De Laguna, who personally analyzed a tube of the ointment recovered from a witch, said that it was green in color and contained hemlock, salanum, mandragora, and henbane.

There has been a continuing dispute as to whether dreams or hallucinations or both were produced by the ointment. There is no doubt that the effects of certain drugs include erotic visions or hallucinations. Opium, hashish, mescaline, the *solanaceae*, and others may produce such visions, though much always depends on the individual making use of the drug: his peculiar psychological organization, his expectations, etc. However, the visions produced by these drugs are not likely to be mistaken for real events, are not hallucinations in the usual sense, and in some cases would not be remembered, whatever the content of the vision. With the *solanaceae*, however, vivid sexual dreams may occur, and sometimes are subject to recollection. It would seem likely that these dreams, rather than any visions or hallucinations produced by the drugs employed, explain

some of the experiences of witches – if in fact drugs played any part in the flights to the Sabbats and the intercourse with incubi and succubi.

According to Michelet in his *Satanism And Witchcraft*, the *solanaceae* were put to other than magical uses by witches: "They would entice to the festival some ill-advised married man, whom they proceeded to intoxicate with their deadly brews (*datura*, *belladonna*, and the like), till he was spellbound and lost all power of motion and speech, but not the use of his eyes. His wife, also spellbound, but in a different way, with erotic beverages and reduced to a deplorable state of self-abandonment, would then be shown him naked and unashamed, patiently enduring the caresses of another before the indignant eyes of her natural protector, who could not stir a finger to help her." (In this case it would be difficult to say whether the spectators were lustfully entertained by the sexual abuse of the wife, or amused by the impotent misery of the husband. Probably the "comic" aspect was much appreciated, the witnessing of sexual intercourse being no novelty to the witches.)

That the *solanaceae*, especially *datura*, are capable of producing aphrodisiac and other erotic effects in some cases is also well established. They have been used for that purpose over a period of many centuries. Assuredly they are not very satisfactory aphrodisiacs, giving rise to mental confusion, severe anxiety, grave illness or the

feeling of being gravely ill, and sometimes death. That all of this failed to deter the users testifies equally to the shallowness of man's rationality and to the depth of his craving for sexual excitement and heightened capacity for indulgence.

There are several reports of the sexual effects of datura. Allen Edwardes (*The Jewel In The Lotus*) quotes a Mussulman observer:

“Opium, arrack, hasheesh: they are of little use save for the imagination. And the imagination works like evil *jinni* [demons] that come in the night and steal the precious seed of virile men, being jealous of their power. Even datura, which makes a man ragingly lustful and exuberant for an entire night, is of little avail. It deceives one, robs him of true courage in lieu of false; and when he possesses reality of manly vigor he is hopelessly lost in an abyss of bewilderment.”

Others too have made this complaint about the effects of the thorn apple, pointing to the bewilderment inevitably accompanying the aphrodisiac benefits. But there is worse: the user of datura can recall little, and sometimes nothing, of his experience. And what good is an erotic escapade, however “ragingly lustful”, that cannot be recollected in tranquility?

The combination of bewilderment and sex stimulation resulting from the use of datura and allied drugs can sometimes result in anti-social actions creating

subsequent woes for the drug-taker. Hesse (*Narcotics And Drug Addiction*) paraphrases Riebling, who had encountered such a case resulting from an accidental atropine-scopolamine intoxication: "a fifty-four-year-old woman... inadvertently took too many atropine-scopolamine drops. During her narcotic psychosis, she attempted to have a lesbian intercourse with her landlady, and unashamedly she invited also the fiancé of the landlady to have sexual intercourse with her. After her recovery from the intoxication, she had no memory at all of these happenings".

Asthma patients, who used to be treated with some of these (*solanaceae*) drugs, have confirmed the fact that they give rise to hallucinations, delusions, and sexual imagery; and sometimes to considerable erotic stimulation.

Wine, presumably with some secret aphrodisiacal ingredient added, was also used as a sex stimulant by witches according to a number of writers. Father Sebastian Michaelis (*Histoire Admirable de la Possession*) remarked that when they could the witches drank wine stolen from cellars by those especially assigned to that task, and that this wine was intended to inflame their sexual passions ("they drink malmsey to excite them to venery"). Even if effective it must have been difficult to stomach, for Guazzo described the witches' wine as resembling clotted and blackened blood; and what was more, they were obliged to drink it out of filthy and slimy vessels, while the

beverage, as mentioned elsewhere, was often seasoned with urine and particles of dung.

Drugs may have figured in witchcraft in other ways. The strange behavior of those under the influence of the *solanaceae* may have caused them to be regarded as possessed by devils, or as having acquired supernatural powers. It may be that witches awaiting torture or execution consumed drugs smuggled to them to induce unconsciousness or some degree of anaesthesia. This might explain, as a discussion of hysteria will further indicate, the curious and often reported phenomenon of witches who "slept" while being tortured, or otherwise seemed indifferent to the efforts of the torturers.

That narcotics were believed used by witches, and especially that they were thought to be used to induce sexual excitement and for the purpose of attending the erotic orgies of the Sabbats, led to the denunciation of all "pleasure" narcotics as inventions of the Devil. It is a view that persists to this day.

DRUGS : FILM

A much more modern concoction – LSD and witchcraft – features in Larry Buchanan's psychedelic '60s short *Acid Skull*, a confusing depiction of some kind of "Satanic happening". Buchanan, who also directed *The Naked Witch*, laces this potent brew with nude girls in chains to underscore the sexual nature of the celebration. The subject had previously been broached – in an all together different manner – by Kenneth Anger in *Inauguration Of The Pleasure Dome* (1954), one of the most powerful yet intricately beautiful films ever assembled. The film is a document of a magic ritual performed under the influence of psychotropic mushrooms, featuring Cameron (the "Scarlet Woman" of sex magician Jack Parsons [see under **Sex Magic**]) as the Whore of Babylon, and Samson de Brier as a long finger-nailed, suitably diabolic Great Beast 666.

Anger himself describes the scenario as follows: "The Abbey of Thelema, the evening of the 'sunset' of Crowleyanity. Lord Shiva awakes. Madame Satan presents the mandragore, and a glamour is cast". Though no sex is shown, it is strongly implied and the viewer is aware that there is a drugged, orgiastic rite in progress; the seductive effect of Anger's superimposed, arcane image patterns is trance-inducing in itself, yet simultaneously exhilarating. *Pleasure Dome* is an early manifestation of Anger's "magickal" beliefs, a Crowleyan credo which

regards the Devil not as the evil Satan, but rather as Lucifer, the rebel angel bringing enlightenment as he ushers in the Aquarian Age; this vision was crystallized in Anger's crowning achievement, *Lucifer Rising*, a film started in the 1960s as a "love vision", lost, and remade in the 1970s with a soundtrack by fellow Crowleyan Jimmy Page of Led Zeppelin.

But it was Anger who, in 1969, had the last word on the "psychedelic Satanism" of the times with his film *Invocation Of My Demon Brother*. Fragmented and fast-cut, *Invocation* is a far more edgy, dark and aggressive film than *Pleasure Dome*; a spectre of death hovers over the proceedings, which carry a charge of "magical violence" bordering on the malefic. The principle action involves Anger himself as the Magus, conjuring forth a demon (possibly Asmodeus, or even Lucifer Himself) from within a magic circle, but everything is intercut with strobic images of sex, drugs and witchcraft.



As well as a grating, repetitive synthesiser score by Mick Jagger, the film features amongst its cast not only Anton LaVey, head of the Church of Satan, but also Bobby Beausoleil, a former lover of Anger's who would, shortly after the completion of this film, go on to be one of the leading lights in the murderous Manson family.

(Although the Manson/Sharon Tate murders are often thought of as "Satanic" in the popular imagination – no doubt due in main to the connection with Roman Polanski and *Rosemary's Baby* – there is actually no evidence to support this, and Manson by all accounts imagined himself as much Christ as Devil. However, Ed Sanders in his seminal book *The Family* does indicate that many sinister Satanic sex-and-death cults *were* active in California at the time, including some whose drug-fuelled

rites involved the drinking of dog's blood, and others who were even making "snuff movies" of the slaughter of human sacrifices.)

Illustrations

1. Still from *Invocation Of My Demon Brother*.

HELL



Not only does Hell boast an impressive array of sexual demons amongst its cacarchy [see **Demonology**], but in most mediaeval depictions Hell and its punishments appear as extreme sado-erotic tableaux. Sinners, invariably naked, are shown in positions of extreme torture, humiliation and mutilation at the hands of leering demons. Satan himself is often shown as a sex cannibal, devouring naked bodies not only through his mouth but also through a voracious orifice sited in his groin. In this way, the hatred of the flesh displayed by the Church was able to extend even into the afterlife, with sinners and fornicators being punished for a pain-wracked eternity, whilst allowing for even more prurient contemplations on the part of the clergy and, no doubt, fuelling the

sado-masochistic fantasies of witches.

HELL : FILM



Inspired by the illustrations of Gustave Doré, Francesco Bertolini's *Dante's Inferno* (1911) was the first of two early works of Italian cinema to deliver psychedelic, sex-tinged visions of Hell, with half-naked women writhing in the Devil's clutches. A year later, Giuseppe de Liguoro's even more daring version became known as the first film to ever show full-frontal male nudity.

The first Hollywood version of *Dante's Inferno* was directed by Henty Otto in 1924, and also featured scenes of sadism against semi-nude girls which caused much censorship controversy at the time.

Few other non-porno films, if any, have offered erotic

visions of Hell to match these early masterpieces.

Illustrations

1. Painting of Satan as cannibal.
2. Scene from the film *Dante's Inferno* (1924).

HYSTERIA



The mental disorder called hysteria could explain many and perhaps most of the phenomena of witchcraft; hysteria seems to have been extremely prevalent, even epidemic, during the period of the witch persecutions. However, classical Freudians might have reason to doubt that "epidemic" hysteria is possible; or at any rate that it is probable. On the other hand, Charcot claimed to have induced hysteria by suggestion. Suggestion might indeed have been largely responsible for the wealth of hysterical phenomena, if they were that, existent among the witches; and Pierre Bayle and some others thought so even at the time.

Bayle was of the belief that once the witchcraft literature had become voluminous it influenced many to think

themselves witches and develop appropriate symptoms, and to become possessed. Gossip, sermons, fear of the Inquisition and other witch-hunters, along with additional factors, must also have played an important part.

But did the suggestion create the hysteria, or did latent hysteria respond to suggestion which in turn was to some extent based upon observation and misinterpretation of the symptoms of hysterics?

It is generally accepted that hysterics are extraordinarily suggestible. Hysterics also have among their symptoms vivid sexual dreams, sensory hallucinations, erotic fits and daydreams, false pregnancies, frigidity and impotence, spontaneous trance states, sleep-walking, spontaneous and deep anaesthesia, dermatoses and stigmata, and a wealth of other relevant oddities and wild talents. They over-react in some cases to narcotics, and Palmer (*Psychopathic Personalities*) states that they may "become deeply anaesthetised with an amount of anaesthetic which would not affect others." This might provide substantial support for the belief that the indifference to torture manifested by some witches was the result of their having taken drugs smuggled to them by relatives, friends, or other witches.

It should also be noted that the symptoms of hysteria are especially likely to flower when the individual hysteric feels him- or herself to be "cornered" or "trapped", either by some objective situation, such as arrest and interrogation,

or by subjection to, for example, a value system approved by the society in which he or she lives but unacceptable to the hysteric.

Many women were accused of being witches, and of copulating with incubi, on the basis of so-called erotic fits. Demonologists gave numerous accounts of women found lying on their backs, stark naked, in woods and fields, going through impassioned copulatory motions and arriving at last at apparent orgasm. The women were thought, of course, to be copulating with invisible incubi. Reports of these incidents, perhaps more than any others, have persuaded later medical writers that the witches were mentally ill, since such phenomena have often been observed in hospitals, with hysterics and others. Sinistrari (*Demoniality*) gives a rather typical description of such behavior and gives a theologian's verdict as well on the proper handling of cases of the sort:

"Sometimes, it is true, women have been seen in the woods, in the fields, in the groves, lying on their backs, naked to the navel, and fixed in an erotic posture, their legs raised and widespread, with thrusting pelvis... In such a case there would be a very strong suspicion of such a crime [fornication with an incubus], if supported by other signs; and I am inclined to believe that such action, sufficiently proved by witnesses, would justify the judge in resorting to torture in order to ascertain the truth; especially if, shortly after that action, a sort of black smoke

had been seen to issue from the woman, and she had been noticed to rise... for it might be inferred that that smoke or shadow had been the Devil himself, after copulating with the woman. Likewise if, as has more than once happened, a woman had been seen fornicating with a man who, the action over, suddenly disappeared."

Unfortunately, however, such "additional evidence" was seldom demanded; and where supplied, was accepted without much attempt to verify the truthfulness of the witness or whether he was subject to hallucinations – as seems often enough to have been the case. The situation was greatly complicated by the fact that the women themselves, after such experiences, often believed that they had been copulating with demons. Where the accused, the witnesses, and the judge were all equally convinced of the accused's guilt, there was of course not a chance of establishing innocence – and there must have been many cases in which the defendant no less than the prosecutor and the judge believed herself (or himself) guilty as charged.

The allegedly painful character of the coitions with incubi and succubi is intelligible in terms of hysteria if it is granted that the experiences occurred in dreams or were hallucinatory. Pitres (*Leçons Cliniques Sur l'Hysterie*, Vol. II), a famous pupil of Charcot's, said that sexual dreams, similar to those of the witches, are common among hysterics. However such dreams (and

hallucinations), Pitres said, are rarely pleasurable; rather, the illusion of intercourse provokes extreme pain in many cases.

The same might be said, however, of illusory intercourse experiences in mental disorders other than hysteria – schizophrenia, for example. Schizophrenics frequently report imaginary copulations and rapes, and that they were painful.

Laurent and Nagour (*Magica Sexualis*) observe that "These statements on the pain of coition with the devil coincide so remarkably with descriptions of lunatics... that it appears quite probable that the first account of infernal copulation was given by a female lunatic.

"This theory is not disproved if later, when the peculiarities of the infernal embraces were made known to the witches' judges, the same accounts were given by women who underwent torture and did not suffer from hallucinations."

Laurent and Nagour cite various relevant erotic hallucinations and delusions of psychotics, including one case of an old woman who complained bitterly "that a certain physician would visit her every night and inject his penis into her ear, penetrating down to her throat". Staff members of almost any large mental institution could give similar examples. The authors also take note of spontaneous erotic sensation and orgasm in "nervous"

women, and remark that “the feeling of coition is a frequent symptom of certain nervous diseases, especially incipient spinal diseases”.

It is also the case that even conscious objective coition may be extremely painful if there is sufficient mental conflict about it, especially if that conflict is based on deep-rooted anti-sexual values and consequent moral-sexual inhibitions.

Even so, it seems that the pain aspect of intercourse with incubi and succubi is probably the single most significant fact to be offered in refutation of those who, like Margaret Murray, would attempt to convince us that the Sabbats were no more than the orgiastic rites of some pagan religion. An explanation in terms of moral conflict would be acceptable only if the witches were subscribers to the Christian anti-sexual ethic – as the evidence suggests they were (in some and possibly most cases). But if they were believers in an antique religion, as the Murray school would have us suppose, then such conflicts would probably not have been present, and there is no reason why intercourse at the Sabbats should have been less pleasurable than it was at the orgiastic rites of Bacchus, Faunus, and comparable deities.

In those cases where the witch copulated with some human male representing the Devil, or some other supernatural being, the resulting lack of pleasure might possibly be explained by the frigidity often encountered in

hysteria when guilt is attached to the act of sexual congress.

It is not unlikely that a hysterical anaesthesia of the genitals occurred in some cases. Where the copulation was painful, it is possible that there was a constriction of the vagina, or vaginismus, requiring the use of considerable force to effect penetration. Vaginismus is another condition not uncommon in hysteria. And the sensation of coldness could have been yet another hysterical reaction; or it could have resulted from the use of one of several narcotics capable of yielding that effect. What may be regarded as a classical Freudian explication of the unpleasurable and/or painful character of incubus and succubus visitations (in dreams) is presented by Ernest Jones (*On The Nightmare*):

"We may make an interesting contrast between these pleasant and unpleasant experiences, with all their intermediate types, from several points of view. Psychologically the matter is, thanks to Freud's investigations, very simple. His doctrine of intrapsychic repression gives us the full explanation. As was pointed out [in the preceding chapter], the wishes culminating in unpleasant experiences differ from those of the opposite kind merely in being subject to internal repression or condemnation, so that they are unconscious. Another way of putting this is to say that the erotic wishes in question may be compatible with the standards of the subject's ego,

and therefore accepted by it, or not..."

Presumably those who found the intercourse with demons most pleasurable would be those least troubled by guilt and consequent anxiety, while those who found it most painful would be the ones who were the most guilty and the most anxious. In between, probably, would be the great majority of witches whose ambivalence enabled them to derive both pain and pleasure, in varying degrees, from the experience.

Analgesia, or insensitivity to pain, occurs spontaneously in the cases of both hysterics and hypnotic subjects (and it is usually taken as axiomatic that any and all of the phenomena of hypnosis may occur in hysteria cases). Anaesthesia of the genitals, varying in degree from total insensitivity to a mild inhibition of sensation precluding orgasm but not excluding pleasure feelings altogether, probably occurred rather often among the witches. It has also been suggested that spontaneous analgesia might explain in some cases the ability of witches to withstand torture. The hysteria hypothesis serves further by affording a possible explanation for the "Devil's Mark" and for the fact that witch-prickers were able to probe those marks with needles without causing any pain or even awareness of what was being done on the part of the (blindfolded) witch. Otto Snell (*Hexenprozess und Geistesstoerung*) mentions hysterical women who themselves are wont to stick needles into their breasts,

genitals, and other body parts. He finds analgesia exceedingly commonplace in hysterics, and notes that even severe wounds may be inflicted with no pain being felt either at the time or subsequently. He cites a case of one hysterical female who, "in the excitement of a hallucination", opened an oven door, scooped out a handful of red-hot coals, and rubbed them against her vaginal lips. This terminated the hallucination, but she felt no pain either then or later.

It has been noted that the hysteric develops not only spontaneous analgesias, which may cover a large or a very small area of the body, and which may appear in several areas simultaneously, but also curious dermatoses and stigmata.

Warts, for example, may come and go. Bleeding may start and stop. A prison psychologist a few years ago described a prisoner who, while in self-induced hypnotic trance, could cause the signs of the zodiac to appear and disappear on his flesh. Everyone is familiar with the much publicized cases of persons who bleed from appropriate places during the season of the crucifixion. Fakirs of all sorts produce comparable phenomena. That the mind may so affect the body seems to have been demonstrated beyond all possibility of further doubt. Given these data, it may plausibly be argued that witch marks might appear on the body of a female hysteric, and that they might be insensitive. One spectacular case was that of Antide Colas,

the witch who manifested a second, insensitive "vagina" just below her navel, and which was only a "scar" when examined a short time later. This, too, might be understood in terms of hysteria – the only reasonable alternative, given the analgesia of the orifice, would seem to be to deny the authenticity of the story altogether. That some of the witchcraft phenomena, especially those of the Sabbats, may have been hypnotic trance phenomena is another possibility. The dancing at the Sabbats may have been a means of inducing trance in the dancers, as is still done today among some peoples, for example, the Dervishes, and the Voodoo dancers of Haiti. A kind of hallucinatory intercourse with a god in human or animal form is experienced by some participants in Voodoo and similar rituals. However, hypnosis (induced by music, dancing, a hypnotist, or by means of any other method external to the hypnotic subject) will not do as a general explanation for the "demoniality" experience because the intercourse with incubi and succubi was not at all limited to the occasions of the Sabbats; while spontaneous trance states, if they occurred, would best be understood as part of a hysteria syndrome. Sleep-walking and false pregnancies were common among witches; both – especially false pregnancies, with distention of the abdomen and even the vivid sensation of the infant stirring in the body – occur in hysteria. One of the more interesting phenomena is that of

stenches and other odors associated with both witches and demons (and the sweetly perfumed aromas associated with those theological opposite numbers of witches and demons – saints, mystics, and angels). Persons given to experiencing apparitions have often described the foul odors of demons and the nose-pleasing smell of angels. Those having to do with witches and saints and mystics described similar (foul and sweet) aromas emanating from their bodies.

When the sense of smell seems to be involved in the apprehension of apparitions, the most acceptable explanation is that the hallucination is olfactory as well as visual. Some hallucinations may also be auditory and tactile; and such hallucinations occur in hysteria and in some other mental disorders. Hypnotic trance hallucinations can involve any or all of the senses.

Less familiar to most people is the fact that the mentally ill are sometimes able, by an inadequately understood process, to give off a variety of body odors. The process is almost always unconscious, but it has sometimes been claimed that certain individuals (accomplished Yogins, for example) are able to control the production. The distinctive aromas described in the cases of saints, prophets, witches, etc., are presumably not to be accounted for by physical dirtiness, recent consumption of food or beverage, or any other obvious way. Some mystics, mediums, and other occultists are reputed to be

able to produce a whole bouquet of odors at will. Those tormented by sexual guilt, typically, when they produce olfactory phenomena, emanate faecal stench (the unconscious making the equation of sex with filth and representing filth with faeces). Saints and mystics, identifying themselves with goodness or purity, are more likely to smell of flowers. Lilacs and roses – ironically, since the rose is a vagina symbol and lilacs are associated with homosexuality – seem to be the plants of preference. Among others of the mentally ill who produce body odors on the one hand and are subject to olfactory hallucinations on the other, are schizophrenics whose hallucinations may additionally be haptic (tactile), visual, and auditory. Schizophrenics share with hysterics a variety of symptoms relevant to the study of witchcraft phenomena and there is no reason to doubt that the ranks of the witches probably included a fair number of schizophrenics. The "burning glance" attributed to witches (and to prophets, messiahs, etc.) may be a symptom of schizophrenia. Schizophrenics may be pathological liars, as some of the witches – and accusers of witches – seem to have been. They are also given to erotic visions and daydreams of great vividness, and to claims (on the basis of these) of having been sexually assaulted. Moreover, schizophrenia, like hysteria, may be "infectious," the sick individual causing others to share in his (or her) delusions. "Infections" of this sort seem definitely to have

been responsible for some epidemics of incubus visitations and possession, such as those that raged in convents, and which were noted to have begun with the behavior of a single individual.

Medical analysts of the witch persecutions have occasionally disputed contentions that the witches were mentally disturbed, advancing as a reason for their skepticism the fact that self-accusations and confessions (except under torture or other powerful coercion) were rare; whereas presumably they would have been commonplace had the witches been mentally ill. However, it would seem highly probable in the light of the foregoing discussion that mental illness had at least some part in the witch persecutions.

HYSTERIA : DREAMS



Another theory, advanced by some psychologists and others, is that most or all of the incubus and succubus experiences of witches are to be understood in terms of particularly vivid dreams. Jones, for example, suggests that many who confessed to sexual relations with devils may have experienced these in dreams and then, because of the intensity of emotion involved, persuaded themselves that they had had such intercourse in reality. He advances numerous instances of persons who have confused dream happenings with real events.

No doubt such confusion occurs occasionally, but today at least the occurrence is scarcely common enough to

afford much help with an attempted explanation of the incidence of thousands of witches. On the other hand, it is possible that dreams were more readily confused with objective experiences at the time.

Early in the 14th century Jean de Meung took the position that some other reasonable men were to take (though they seldom dared to give tongue to their beliefs) throughout the witch persecutions. It was that such experiences as night-flying are in fact particularly vivid dreams, or possibly hallucinations, resulting from sexual frustration. Because of their vividness, De Meung said, the dreams or hallucinations were accepted by the ignorant and the superstitious as real events.

The philosopher Hobbes (*Leviathan*) expressed a similar opinion in the 17th century, embracing not only incubi and succubi but other supernatural beings: "From this ignorance of how to distinguish dreams and other strong fancies from vision and sense," he wrote, "did arise the greater part of the religion of the Gentiles in times past that worshipped Satyres, Faunes, Nymphs, and the like; and nowadays the opinion that rude people have of Fayries, Ghosts, and Goblins, and of the power of Witches."

It should be kept in mind that "rude people" – i.e., the very superstitious and ignorant – are more likely to mistake dreams for objective reality than are better educated and more civilized people. Even now there exist primitives and

savages, highly superstitious and living in a world peopled with all manner of devils and other strange and menacing spirit entities, who display the tendency to mistake dreams and other subjective experiences for objective reality to an extent far in excess of any similar tendency found among civilized peoples, especially in the West.

The dreams supposedly mistaken for physical events by witches were presumably of two kinds: nightmares, and erotic dreams of the sort culminating in orgasm or at least ejaculation. Erotic nightmares specifically seem to have been more common a few centuries ago than they are today. The anxiety of nightmare was similar to the anxiety reported in some cases of incubus visitations, and the conviction of helpless paralysis encountered in nightmare was also reported by some witches relating assaults upon themselves by incubi.

Robbins, however, while noting that the nightmare experience is a projection of repressed sexual desires, like the incubus experience, raises the objection that the latter differed from the former in a crucial respect:

"...with the mare-demon, terror predominates; but with the incubus-demon, the main element (although mingled with dread) is pleasure."

That frustration or "repressed sexual desires" lay at the bottom of the dreams mistaken for objective incubus visitations was recognized by some even at the time, as the previously quoted theory of De Meung makes evident.

There is an old Abyssinian proverb, "When a woman sleeps alone, she sleeps with the Devil", that perhaps sums up the theory well enough.

HYSTERIA : HALLUCINATIONS



Hallucinations, apparently more common among non-psychotics than today, were another source of the witch belief and helped to sustain it. It is not surprising, even apart from the apparent high incidence of mental disturbance, that hallucinations should have been commonplace. Superstition (more potent if not more prevalent then than now) is a great producer of phantasms. Who believes in ghosts is likely to see ghosts, especially if he visits some place reputed to be haunted. Those who go out into the woods to watch the fairies or the elves often see those beings. It is certain that hallucinations played an important role in

the development of the Christian belief in incubi and succubi.

In the 4th century a great number of persons embarked upon careers as religious hermits, going to live in deserts and caves and other solitary retreats. Sometimes they remained there for years, fasting and praying and scourging their flesh. In their isolation and monomaniacal preoccupation with religion, they developed psychoses and lesser mental aberrations. Especially, they were rich in hallucinations.

Since the recluse was tormented by sexual frustration, these hallucinations often took the form of supernatural beings in human shapes (usually thought of by the hermit as devils), attempting to lead him or her into sinful fleshly indulgence. The holy hermits gave accounts of their experiences, which were taken as factual, and so helped to firmly establish the belief in visitations by lustful spirits.

Typical of these cases is that of St. Anthony, whose visions have been portrayed by artists from Hieronymus Bosch and Albrecht Dürer to Felicien Rops and Salvador Dalí. Dalí's sometime collaborator, film director Luis Buñuel, broached the subject in his short feature *Simon Of The Desert* (1965), in which the saintly pillar-dwelling ascetic Simon (who has stood atop a column in the desert for 6 years, 6 months and 6 days) is plagued by handless beggars, a goat-fucking dwarf, and the Devil disguised as a

lascivious harlot.

Yet even after due weight has been given to the likelihood that hysteria, hypnotic trance, schizophrenia, dreams, etc., explain, or could explain, a large part of the witch phenomena, there remains an unexplained residue, including testimony which seems to refer to objective events and not to have been only fabrications.

Illustrations

1. Photograph of a female hysteric by Charcot.
2. *Nightmare* by Henry Fuseli.
3. Religious hallucination from *The Temptation Of St. Anthony* by Hieronymus Bosch.

INCUBUS/SUCCUBUS



INCUBUS/SUCCUBUS : ORIGINS

The origin of sex demons (incubi and succubi) was for many centuries a critical and perplexing problem for theologians. That God might have created them directly was an unpalatable doctrine, though one occasionally presented.

However, granting the malefic character of demons, it seemed that to accept God as their creator would be to accept also the belief that evil might flow directly from God, among whose attributes was that of Perfect Goodness. This being the case, and such a contradiction not to be endured, it seemed better to suppose that the demons were creatures endowed by their Creator with free will, and who freely chose evil (as human beings are wont to do).

Hebrew thinkers, rising to the challenge, produced any number of theories, many of them still extant in apocryphal, rabbinical, and other literature. One of these theories was that the demons were fallen angels. As Lea (*Materials Toward A History Of Witchcraft*) has noted, this explanation, though only one of many advanced by Hebrew demonologists, was taken over by most Christian dogmatists as the sole possible solution of the problem of the existence of devils, so that they proceeded to erect their entire demonology upon that foundation.

In a widely accepted Hebrew version of the Fall, it was held that the angels or Sons of God (presumably the

angels were all male) looked upon the Daughters of Men (human females) and “lusted after them”. The angels then descended to earth, copulated with the human females, and the children so conceived were giants three thousand “ells” (about two miles) in height. These angels, led by Semjaza (or Azazel), were then punished by God for their transgression. The angels were usually held to be corporeal, having the forms both of men and of beasts, though some said that they became corporeal as a result of remaining upon the earth for seven days, and then were doomed to remain in that degenerate condition. Theorists who were agreed on this point fell into dispute as to whether the fallen angels themselves became demons or whether it was the offspring of their unions with the daughters of men who became demons. (Since the angels seem to have been vigorously heterosexual, it may be that to consider the offspring as demons solves at least one problem – that of the bisexuality of demons, who may be alternately and indifferently incubi and succubi.)

The character and status of the angels who fell provided subject matter for much further disputation. Some speculated that angels tempted to fleshly indulgence were inferior ones, while another and higher class of angels was exempt from any such frailty. It is suggested by later writers on the subject that the inferior angels are to be equated with the *Jinn* of the Muslims – demons notoriously lustful after humans.

Jewish angelologists who distinguished various classes of angels held that angels of the highest (chaste, or asexual) order were readily recognizable by the fact that they were created circumcised. Lower orders of angels – those who copulated with women – were not circumcised.

(Apparently, the belief was already prevalent, if this was not the origin of it, that the circumcised are less lustful than those whose foreskins remain unmutated. Many today are of the same opinion, or hold related beliefs.)

It should also be noted that the giants, children of fallen angels and mortal females, are said to have lain with women in their turn – which, owing to anatomical discrepancies, must have posed certain problems.

However that may be, they are said to have reproduced; and the giants are believed to have taught their wives sorcery and incantations, so that the wives of the giants are sometimes regarded as the first witches.

One rabbinical version had it that God foresaw that Satan would procreate with His wife Lilith, and so castrated Him. Thus the children of Satan, who would have been demons, were not born. However, God (by this same argument) apparently did not foresee that demons would be born anyhow by the wicked deeds of men. Every time a man does an evil deed, it was thought, a demon is born. According to other Hebrew interpreters of the Old Testament, Adam and Eve were separated for approximately one hundred years, following the birth of

Abel and before the birth of Seth. During this rather lengthy separation both Adam and Eve had sexual relations with spirits. The offspring of these respective adulterous liaisons were the incubi and succubi.

In a more specific version, Adam's wife during this period was said to have been the succubus Lilith. Others, however, held that Lilith was Adam's first wife, and that she left him either because they had quarreled over who was to have the greater authority, or because she was seduced by the Devil and ran away with Him.

That incubi and succubi came into being as the result of Adam's intercourse with Lilith was also a theory subject to a variety of interpretations. By one of these, Lilith is the personification of the "morbid imagination". Thus, Adam's seed, released by masturbation or phantasy activity or as the result of a nocturnal ejaculation, would not have impregnated an actual being but would have been spilled upon the ground, so that the incubi and succubi would have developed out of the spilled seed and would have had no mother except for Adam's phantasied sex partner.

A contemporary occultist theory is rather close to the one just mentioned. Some occultists believe that the human imagination, when excited by lust and lewd phantasies, secretes a non-corporeal sperm. Incubi and succubi are said to be born as a result of such ejaculations of the imagination.

Christians, seeking data on the fall of the angels and the origins of devils, received from an Albigensian heretic an account that was to have some influence upon later theologians. Satan, the Albigensian revealed, was attempting to recruit angels to His own ranks and tempted them with word pictures of the daughters of men and the ecstasies of the sexual embrace. When they failed to respond to His descriptions, He made a hole in the wall of heaven and brought a woman and placed her just outside of the hole. The angels, seeing her, were awakened to lust and swarmed out through the hole.

Finally God, seeing what was happening, and perceiving that the entire population of heaven might be lost if he failed to act, plugged the gap in his wall, locking out all of those angels who had already departed. These became and remained the followers of Satan.

It has often been remarked that the Christian heaven is one of the least attractive because of the absence of carnal delights. Mohammed promised true believers an afterlife blessed by sexual raptures with both tender soft-skinned boys and *houris* with dark flashing eyes. There would be seventy-two *houris* for every man, and it was only necessary to wish to make them virgins again. The Lithuanians, like the Arabs, inclined to a heaven where tangible pleasures would be available. The old Lithuanian paradise for fallen warriors held out the promise of beautiful women, good and abundant food and drink, perfect health and freedom

from all cares, while appetites and the capacity for their gratification were to be increased by one hundredfold. And there is the report of a skeptic who, being granted the merest glimpse of the Manichaeian heaven, fell into an orgasm that lasted for three hours. Other religions and supernaturalist movements have offered similar post-terrestrial rewards – even including the belief that heaven is an orgasm, infinitely extended.

(Saint John Chrysostom was moved to wonder why men would follow Satan who sends them to hell, rather than Christ who promises heaven; and Lea remarked of this that it was indeed “a puzzle in the divine economy”. It seems clear, however, that the hell envisioned by Satanists is not the one described by Christians, where blood boils in the veins of the damned and fiery torment is unending, but a hell more along the lines of the Lithuanian heaven, where pleasures are intensified and the capacity to experience them vastly increased. A few demonologists have expressed a similar opinion.)

With regard to the story told by the Albigensian, the belief that angels could be seduced by women shows how ravening the sexual desires of males (including angels) were thought to be; and how irresistibly tempting in a carnal way women were considered to be. The angels could not withstand their lustful allure (how much less mere mortals?), and the sexual contact with them was so contaminating and evil as to turn angels into demons, or

to produce demon offspring, while bogging men deep in the quagmires of sin. Such stories also helped establish the belief in the awful evil power of sexual intercourse. Turning now to the views of Christian, mostly Catholic, thinkers, it was declared by Justin Martyr in the 2nd century that angels copulated with women and hence demons were born into the world. These demons then introduced evil into the minds of men – not only lust, but also murder, war, and the whole gamut of the vices. The early Christians decided, and the idea was to remain prevalent, that the ranks of the demons included all of the gods of antiquity, especially those of the Romans and the Greeks. (That angels capable of sexual intercourse with mortals are relatives of the gods of mythology seems clear enough.)

Early in the 5th century, Sulpicius Severus agreed that the angels fell as the result of their erotic attraction to mortal females. However, apparently wishing to remove some of the tarnish from angelic reputations, he distinguished himself by asserting that it was only to virgins the angels were attracted.

But even a virgin was capable, it seems, of corrupting an angel; and as a result of the unions and their offspring, mankind, no less than the angels, fell into evil.

Clement of Alexandria, Commodianus, and Tertullian, all in the 3rd century, held that the angels fell because they lusted after women and copulated with them, becoming so

corrupted by the contact that they were unable to return to heaven. Clement said that the angels forsook the eternal beauty of God for the beauty that fades. Tertullian remarked that the offspring of the unions of angels with women were demons, but Commodianus declared that they were giants who could not be admitted into heaven, wandered aimlessly over the face of the earth, and were worshiped as gods by the pagans.

Lactantius, who died near the middle of the 4th century and was known as the "Christian Cicero", said that the angels who mated with women were originally sent to earth by God to protect the women from the Devil, who was tempting them. But the women seduced their guardian angels, who then went over to Satan's legions. The offspring of the angelic- human intercourse were evil-working spirits.

The thought that the angels would mate with human females was denounced, however, by Saint Philastrius, who called it a heresy and declared the idea to be nothing more than a shabby derivation from the legends of the doings of the pagan gods.

Other theologians, pondering the story of the fall of the angels, preoccupied themselves with recondite technicalities – the velocity at which the fallen angels fell being a topic for heated debate in subtle and ingenious disputation.

As the Dark and Middle Ages waned, many of the theories

lingered on, but there continued to be modifications, and sometimes new ideas. Theophrastus Bombastus von Hohenheim, better known as Paracelsus, held in the early 16th century that incubi and succubi (succubas, he called them, considering demons to have sex) are formed of the semen of those “who commit the unnatural sin of Onan” – by which he seems to have meant masturbation, not coitus interruptus. The lustful demons came to men and women by night and caused the dreams popularly known as nightmares.

Paracelsus believed that the demons are basically to be understood as the spawn of intense and lewd imagination of men and women, which causes them to masturbate. Some thought the incubi and succubi were mere imports.

The view later expressed by Soldan that the Crusaders may have acquired from Orientals the idea of humans copulating with supernatural beings of the incubus variety had a small following. The famous magistrate Pierre de Lancre, proud destroyer of over 600 witches, thought that at least some demons came to Europe from the Orient, but he did not think them imaginary. France had been invaded, he said, by devils from Japan and the East Indies, evicted from their homelands by the pious labors of Christian missionaries. These immigrant devils had been seen flying through the skies toward France in great and menacing hordes.

Still others suggested that the odor ("stench") of sexual intercourse spawns demons; while some held that they are the products of nocturnal (dream) copulations and ejaculations, whether those of males or of females. But by most demonologists such beliefs were regarded as at best mere superstitions; at worst, damnable and dangerous heresies.

18th and 19th century and some earlier medical explanations of the incubus experience were various and conflicting. According to different authorities the phenomena derived from a superabundance of semen in the testicles; from a disease of the semen; from a morbid imagination; from malfunctions of the uterus; or from hysteria. Incubi and succubi were described as amorous illusions; as hallucinations; as the result of religious and moral derangements; as the rotten fruits of *hyperesthesia psychica sexualis*; or as symptoms of insanity.

A more modern writer, Hoefler (*Medizinischer Daemonismus*, 1900), inclined to the view that the belief in demons originated in nightmares, and that the belief in incubi originated in erotic dreams. Ernest Jones reposed some faith in this theory, adding that nightmares are erotic anxiety dreams stemming from repressed incestuous conflicts.

The relationship between nightmare and witchcraft had been noted long before Hoefler. Nider in the 15th century and Del Rio in the 16th, along with others, remarked that

witchcraft was at its most prevalent in mountainous regions where *nightmares* are also very common. However, witchcraft authorities of the 15th and 16th centuries were not likely to believe that incubi and succubi were no more than phantasies derived from dream experiences. They said that the poverty and lack of education found among mountain people accounted for their interest in witchcraft; and that the many natural calamities to which they fell prey, encouraging acceptance of belief in causation of the catastrophes by evil spirits, also inclined them to devil-worship (in hope of propitiating the demons and so avoiding their mischief-making).

INCUBUS/SUCCUBUS : SEXUAL INTERCOURSE

Intercourse with incubi was almost always described as a painful experience, although there were exceptions. Thivienne Paget, for example, likened the pains accompanying intercourse with her demon to those of child-bearing. Most witches described the demon's member as icy cold, while male witches said the same of the vaginas of their succubi. Françoise Secretain, however, said that while the instrument of the demon was in her she felt as if her whole belly were on fire. Sylvanie de la Plaine, as if attempting to reconcile these conflicting reports, testified that it was like ice when it entered, but like fire when it came out.

Remy, in his *Demonolatry*, cited many witches who testified to the painfulness of the intercourse: "But all they who have spoken to us of their copulations with Demons agree in saying that nothing colder or more unpleasant could be imagined or described. At Dalheim, Pétrone of Armentières declared that as soon as he embraced his succubus Abrahel all his limbs at once grew stiff. Hennezel at Vergaville, July 1586, said that it was as if he had entered an ice-bound cavity, and that he left his succubus Schwarzburg with the matter unaccomplished. And all female witches maintain the so-called genital organs of their Demons are so huge and excessively rigid that they cannot be admitted without the greatest pain. Alexée Drigie (at Haraucourt, November 10, 1586) reported

that her Demon's penis, even when only half in erection, was as long as kitchen utensils, which she pointed to as she spoke; and that there were neither testicles nor scrotum attached to it. Claudia Fellet (at Mazières, November 2, 1584) said that she had often felt it like a spindle swollen to an immense size so that it could not be contained by even the most capacious woman without pain. This agrees with the complaint of Nicole Morle (at Serre, January 19, 1587) that, after such miserable copulation, she always had to go straight to bed as if she had been tired out by some long and violent agitation. Didatia of Miremont (at Preny, July 31, 1588) also said that, although she had many years experience of men, her vulva was always so stretched by the huge swollen member of her Demon that the sheets were drenched with blood. And nearly all witches protest that it is wholly against their will that they are embraced by Demons, but that it is useless for them to resist." Of course, these comments are not universal. The size of the demon's member was often small, and it did not always lack accompanying testicles. The intercourse was not always cold, though it usually was. Neither was it always painful.

The witches did not all protest that the intercourse was against their will. They described their experiences, one supposes, in terms of the expectations of their judges and torturers, somewhat as analysands of today produce dreams and "memories" in terms of the theories of their

analysts.

The Scottish witch Isobel Gowdie, observing that the Devil was “heavy like a malt-sack”, with “members exceeding great and long”, added that “he is abler for us that way [sexually] than any man can be”. This attribution to demons of great virility is a subject that should not be abandoned without taking note of a theory advanced to explain it. Churchmen, noting that women sometimes claimed to have copulated with their demon lovers more than half a hundred times in a single night, felt obliged to render the incubi less potent (lest all women be seduced to witchcraft). They argued, therefore, that only one or two of the half a hundred copulations were actual, the others illusions, intended by the incubi to deceive the women and impress them with the incomparable virility of demons. This is not, it must be said, a very satisfactory theory. After all, an illusory copulation that seems real provides satisfactions no less great than an actual (“in the flesh”) one. However, the interpretation may have had some slight success in deterring the inexperienced.

The coldness of the bodies of demons, and especially the coldness of their sexual parts, was emphasized again and again. Ponsète of Essey, for example, convicted of witchcraft in 1583, testified that when she laid her hand upon the bosom of her incubus she felt it to be cold and hard as stone.

Summers, in his notes to Boguet's *Examen Of Witches*,

cites a number of instances of witch testimony concerning the icy sensation experienced in contact with the flesh of incubi and succubi:

"A Belgian witch, Digna Robert, in 1565, said that the Devil 'was cold in all his limbs'. At the North Berwick Sabbat in 1590, 'he caused all the company to come and kiss his his arse, which they said was cold like ice'. In 1661 a Forfar witch 'Katheren Porter confessed that the Devil took her by the hand, and that his hand was cold'. In 1697 Thomas Lindsay, a boy, gave witness that 'Jean Fulton his Grand-Mother awaked him one night out of his bed, and caused him to take a Black Grimm Gentleman (as she called him) by the Hand; which he felt to be cold'."

Summers, like a good many other writers, thinks that the reports of the coldness of the Devil's penis, and of His semen, should be understood partly as pointing to the use, sometimes, of artificial penises (hollow, and down which were poured cold liquids). However, this would not explain the testimony just cited as to the coldness of the hands, chest, and other parts far removed from the genital region. Summers comments:

"The coldness of the Devil and the repeated assertion at the trials that his semen was nipping and gelid would seem to point to the use upon occasion of an artificial penis. In many of the cases of debauchery at Sabbats so freely and fully confessed by witches, their partners were undoubtedly the males who were present; the Grand

Master, Officer, or President of the Assembly, exercising the right to select first for his own pleasures such women as he chose. Yet when we sift the evidence, detailed and exact, of the trials, we find there foul and hideous mysteries of lust which neither human intercourse nor the employ of a mechanical property can explain.... Mother Bush of Barton in 1649 said that the Devil who visited her as a young black man 'was colder than man, and heavier, and could not performe nature as man'." Demons often seduced women by appearing to them in the forms of their husbands or lovers. When a demon wished to seduce a child, he might appear to the child in the likeness of the parent of the opposite sex. Since he frequently chose to approach women in their beds, while they were half asleep, it was not difficult for him, in the guise of husband or lover, to accomplish the deception and achieve his ends. Only after he had acquired power over the woman by virtue of his copulation with her would he reveal his true identity. Then the woman might be persuaded that she had already committed a mortal sin, laid herself open to inquisitorial punishment, and must now put her whole trust and reliance in her only remaining ally – the Devil. The woman who desired some particular man and was unable to have him was easy prey for the incubus, who would offer to have connection with her in the likeness of the man she desired.

INCUBUS/SUCCUBUS : DEMONIC FORM

Of the senses of demons, Saint Augustine held that they are much more acute than those of men; also, that demons are able to move more swiftly, and that their longer experience gives them the advantage over men of being able to forecast future events. How demons were able to speak troubled many writers, and some held that they accomplished it by manipulating the winds.

Ambrogio de Vignati (*Tractatus de Haereticis*) insisted that demons neither have nor may assume corporeal bodies. Everything is illusion. The demon seems to talk, but he can have no real voice and so it is something else that one hears. He appears to eat, but this too is false. And he can have no sexual intercourse with mortals, although he seems to have such intercourse.

All of the deficiencies (as men saw them) of demons were marks of the imperfection which must always characterize beings of that kind; and if a demon should assume a seemingly flawless form, then he still was unable to deceive all of the human senses at once – the reason why he seemed cold, why his voice might sound like “air through a hole”, and so on. But more often there was a visual imperfection as well – for the protection of the faithful.

Remy took note of this in the following statement: “And herein is most wonderfully manifested the loving-kindness of God towards wretched mortals; for Demons

can never so completely ape the human shape but that the deception is apparent to even the most stupid. Either their countenance is of a hideous foulness; or their hands and feet are distorted and hooked with claws like those of obscene vultures; or else they are conspicuous by reason of some evident mark which betrays the savageness of their natures." Hundreds of persons accused of intercourse with demons testified otherwise about the obviousness of the imperfection, but Remy, who was familiar with the fact, chose to ignore their testimony. The whole of witchcraft is permeated with bisexual phantasies. The demons may assume either male or female forms; sex changes of humans are often noted; there are sex-reversing drugs; and devils are frequently represented as hermaphrodites, with both male and female sex characteristics or organs, or with female bodies, save for the penis.

Demons functioning as succubi usually appeared in attractive female forms – possibly because the human males could not have responded to them and so accomplished coition otherwise. (However, men sometimes were obliged to perform cunnilingus on their succubi, tonguing at gaping and clammy apertures from which exuded dung, urine and other awful juices and stench.) It was generally agreed that demons appeared much less often as succubi than as incubi, but this was probably owing only to the fact that there were far more

female than male witches, and not to any prejudice against the female role on the part of the demon.

The Christian hermits of the desert had been very often tormented by demons appearing to them as seductive females and seeking to lead them into sin. St. Jerome and St. Hippolytus were both nightly thronged by nude succubi who tempted them with wide-spread legs. The holy men were usually staunch in their resistance, and did not succumb. But Rufinus told of an exception: A hermit who had begun to take pride in his piety was approached by a demon in the form of a beautiful woman who told him she was lost in the desert and urgently needed a night's lodging. He took her in, and she caused him to succumb to her charms. But when he attempted actually to penetrate her, she vanished with a mocking laugh, leaving in her wake a crowd of demons who "assailed him for his lust". This hermit, it was said, then abandoned his religious life, returned to the world, fell into vice and depravity, and was lost to the Evil One.

Another story tells of one hermit who was seduced by a succubus whose sexual ravages were so excessive that he died of exhaustion within a month.

Boguet says: "Sometimes the Evil One takes the form of a woman, as we are taught in the stories of the lives of St. Anthony and St. Jerome, among others: and the two demons which appeared to Dion were in the form of women, as also seems to have been that which Curtius

Rufus saw as he was walking late one day along a gallery. In Boethius also we have the story of a very beautiful young man who was burdened with a Succubus devil with a very fair face. What we know of Succubi is proof enough that the Devil often assumes the form of a woman, and that he chiefly does so at the Sabbat, as is evidenced by the words of Thivienne, of Jacquema Paget, and of several other witches." Succubi of the early Christian period did not appear only to pious hermits. It was reported in the 4th century that a demon in the form of a raddled but beguiling bawd approached a monastery blacksmith, who wrathfully branded her on the face with an iron. Thereafter, God rewarding him for his virtue, the blacksmith could miraculously handle red-hot iron without injury.

In the Middle Ages, Pope Sylvester II, who ruled briefly (999-1003), was noted as a magician and occultist. His real name was Gerbert, he hailed from Aurillac, and he was said to have had as his life-long mistress a sex demon called Meridiana who gave him both wealth and carnal pleasures, and who was understanding enough to forgive him his infidelity with a former lover who one day returned and seduced the Pope by getting him drunk. Shortly before his death Sylvester repented (like many another old ex-roué who hopes for the best of both worlds), and was buried in the Lateran where his tomb is said to sweat just before some prominent person dies. If a pope is about to die, this perspiration becomes a stream that runs down

onto the ground and makes a sizable puddle.

Eparchius, Bishop of Tuvergne, decided to pay a visit to his church late one night and found there an abominable conclave of demons engaged in defiling an altar. Satan, dressed in women's clothing and sitting in the bishop's chair, was presiding over the celebration. Eparchius, outraged, made the error of denouncing Satan as an "infamous whore", whereupon the Devil promised to give the bishop all the whores he might want, seeing that the bishop was so concerned with whorishness. It is related that "poor Eparchius felt the torments of the fleshly appetites each night until his death".

A favorite trick of demons was to substitute themselves for one of the human participants in a lovers' rendezvous. Thus, one Johann, scholasticus of the abbey at Prüm, arranged with a certain woman to come to his bed. But the Devil learned of the arrangement, caused the woman to fall into a slumber, and assumed her form. Then He kept the appointment and after a night of ardent love-making revealed His true identity to Johann. However, the intrepid scholasticus, far from being horrified or otherwise impressed, merely laughed irreverently in the Devil's face.

Pico della Mirandola, in *La Strega*, an early 16th century work, tells of an unusual Sabbat presided over by a female devil called *la Signora*. Sexual intercourse at her Sabbat – women with incubi, men with succubi – offered raptures

infinitely superior to any enjoyed in the mundane coitions of men with women. *La Signora* was said to be extremely beautiful and to bear a notable resemblance to the Mother of God.

It is remarkable in the many stories of the relations of men and women with demons how often men were able to resist, in contrast to women who customarily found the incubi irresistible. This did not, of course, imply that succubi were less seductive than incubi, and in fact the reverse seems to have been the case. The stories rested upon the belief that women, ragingly lustful and naturally inclined to vice, would always put up defenses more feeble than those offered by males. One example is the following (incomplete) encounter of a male with a brace of succubi. It is taken from Richard Bovey's *Pandaemonium* (1684), and was titled by him "An Account of one stripped of all his clothes after he was in Bed, and almost worried to death by Spirits".

"I had occasion to make mention of a Nobleman's House in the West of England, and to give two Relations of what passed there of my own knowledge: I shall now add another, known to the Lady, and all the Family; which is thus:

"One night, as we were at Supper, one of the Ladies Footmen complained he was pained in his Head, whereupon he had orders to go to Bed, which he did some hours before the rest of the Family. His Lodging was by

the side of a fair Gallery, where there were several Alcoves, with Beds, for the Servants, and they were planted near Sir F's Lodging. When the Lady was disposed to go to her Chamber, the other Company waited on her up the Stairs (most of us lodging the same way) we passed into the aforesaid Gallery, and when we came over against the Alcove, where the Page was, we found the door of it open, and out of it issued a steam, which by the light of the Candles appeared like a thick Fog: which occasioned some of us to look into the Room, where we saw the poor young Man lying speechless on the Bed, his Eyes were staring very wide, and fixed on one side of the Room, his Hands were clutched, his Hair erected, and his whole body in so violent a sweat, as if he had been in the Bagnio [bath, not brothel]; all the Clothes of the Bed were flung, some in one part of the Room, and some in another, his very shirt was drawn off his Body, and cast into one side of the Room; and it was near half an hour before he could recollect himself, and gather breath, so as to speak to us: At length, having taken somewhat to recall his Spirits, he gave us this surprising account of what had past from the time he went to the Bed, which we guess'd to be about three Hours. He told us that he lay about half an hour, endeavouring to compose himself to sleep, but could not, because of the pain in his Head, that about that time there came into the Room to him two in the appearance of very beautiful young Women, whose presence enlightened the

place, as if it had been day, though there was no Candle near it. That they endeavoured to come into the Bed to him, being one on the one side, the other on the other side thereof, which he resisted with all the power he could, striking at them several times with his Fists, but could hit nothing but empty shadows; yet were they so strong, that they drew all the Bed-clothes off him, though he endeavoured with all his force to hold them, that after they had stripped him of his shirt; and he had contested so long with them, that he concluded within himself he should die under their violencies, during all that time he had no power to speak, or call for aid; but was at last reduced to that condition wherein we found him. Some were ordered to continue that night; and the next day he was bled, having been much bruised in the Conflict; however he had no sickness after it, nor did I hear that ever after he had any disturbance from them."

INCUBUS/SUCCUBUS : DEMONIC SUBSTANCE

The question of whether incubi and succubi have material bodies, and if they do not, how they still manage to have sexual intercourse with humans, was a much debated one. The answers most often advanced were these: Demons do have physical bodies of their own which they use (and which may, be shaped as desired); they create temporary bodies for themselves out of condensed water or gases; they animate corpses; they make use of the bodies of persons who are drunk, drugged, entranced, or bewitched; they have no bodies, but are able to create an illusion in which it seems to the human partner that they are corporeal.

Saint Augustine, coming dauntlessly to grips with this problem, declared that incubi and succubi possess only "phantasmal", not real, bodies. (Later, however, he seems to have changed his mind and to have joined many of his contemporaries in believing that demons do have material bodies.)

Saint Thomas Aquinas (*On Power*) discussed the sexual relations of humans with demons and claimed to have personal knowledge of such cases. According to Aquinas, the bodies of incubi and succubi are sometimes phantasmal, as Augustine said; but it is also the case that demons may borrow the bodies of living men and women. Nicolaus of Jauer, a professor of theology in the late fourteenth and early 15th centuries, held that demons have

no bodies of their own, but are able to “assume” bodies. (Following Augustine, Nicolaus said that demons do not really change men and women into animals, but appear to do this since they are able to create illusions.) Saint Basil and others argued that the bodies of demons, which they use for carnal intercourse with humans, are formed from a concretion of condensed vapors. The English philosopher Henry More endeavored to give this 4th century notion a 17th century scientific basis, and sought also to explain why the flesh of demons was so frosty to the touch. It was only natural, More said, that the body of the demon should be cold. He manufactures it of coagulated water, and so it is like snow or ice. That is why the penis of the demon feels to the witch as if it were an icicle.

However, the coldness of the incubus, and the icy feeling that persisted in the human vagina after intercourse with him, was taken by others as evidential of the fact that the copulation was with a cadaver, temporarily animated by the demon for the purpose.

Most of those who believed that demons made temporary use of cadavers, held that only fresh (uncorrupted) bodies could be thus animated. There is a similar belief with regard to vampires (a peculiar kind of “earthly” incubus/succubus) – that once a cadaver has begun to decay, there is no longer any danger that it will become the material abode of a vampire.

Since a rotting corpse would have little appeal to those the

being to the touch a cold and viscous mass, reminiscent of the body of a reptile.

A story from much more recent history – the 1950's – may be relevant here. It involves the “shadow” world of occultism, often overlooked by modern psychologists (even though it seems evident that occultists, by way of their own highly developed techniques, are able to induce and banish mental phenomena otherwise found only among the gravely ([psychically] ill).

A young woman of twenty-five went to see a female medium of rather sinister repute. This medium, in her late thirties, had taken some care to develop a personal legend of association with voodoo practitioners, black magicians, narcotics addicts, criminals, etc. Her face was ghastly pallid (with the aid of cosmetics), and her lips a crimson slash across the gaunt high-cheekboned countenance. She resembled, by intent, a vampire.

The young woman, in part seeking a morbid thrill, but also drawn to the medium for reasons consciously more profound, attended several group seances and then arranged for a private sitting. The medium agreed, but stipulated that her client would have to promise to meet all conditions.

The first of these conditions, as it turned out, was that both should be naked for the sitting. They then sat down in upholstered chairs in a gloomy parlor, facing one another across a space of a few feet. The silence, both

before and after the medium entered her trance, was unnerving, and the young woman fidgeted in her chair, half wishing she had not come, but unwilling to leave. After about half an hour, as she reckoned it, and when she was becoming rather drowsy, the client saw issuing from between the medium's legs, chalk white against what seemed an abnormally large mass of wiry black pubic hair, a vapor that grew rapidly more solid, elongating and taking on a sinuous serpentine form. Fascinated, and more than a little horrified, the young woman watched as this presumed ectoplasmic mass, clearly phallic, approached her. Then, "like an automaton", she spread her thighs and the thing penetrated her own vagina, linking it to the medium's, whence the phallus emanated.

It was, she said, icy cold, and felt somewhat like an icicle, though not quite so hard and glassy and more supple. She calls experiencing an overwhelming sense of dread, and yet kind of "unholy pleasure", after which, as best she could tell, she fainted. When she awakened, the medium, still naked, was bending over her; and then the woman attempted to force the nipple of a flabby breast between her lips.

Somehow the young woman managed to fend off her as assailant (as she thought of the medium), recover her clothing and take flight. Her sensations, of course, recall those of witches in intercourse with their incubi.

INCUBUS/SUCCUBUS : DEMONIC SEMEN

For the most part, demonologists were agreed that human females may sometimes conceive as a result of their erotic intercourse with demons. The authorities disagreed, however, on a considerable range of details. They debated such matters as whether the woman is fertilized with the demon's own sperm or with semen injected by the demon but obtained from a human; how demons might be able to transport and inject semen obtained from human males; and who should be considered the father of a child conceived by intercourse with a demon employing human sperm for the insemination.

While it was occasionally argued that demons are fertile, it was much more often held that they are sterile. The most often voiced theory was that a demon would act as a succubus to a male in order to obtain semen; and after that as an incubus to a female, into whose womb the semen was introduced.

But demons might obtain semen in a variety of other ways. Sometimes they would recover semen spilled by masturbators, or in nocturnal ejaculations (which the demons caused for that purpose), or in coitus interruptus (copulation where the penis is withdrawn and ejaculation occurs outside the vagina). Or semen might be obtained by milking the penises of recently deceased males. The dying ejaculations of hanged men were yet another source. There then arose questions as to how the corporeal semen

might, by incorporeal demons, be transported from one place to another; and how it might be kept warm and fertile or otherwise prevented from spoiling.

Albertus Magnus, *Doctor universalis* and teacher of Aquinas, was one of those who believed that demons act first as succubi, procuring semen from the man, and then as incubi, injecting the semen into the woman. He rejected the argument that the semen becomes infertile in transport, noting that demons are notoriously skillful in preventing the natural dissolution to which material things are subject.

Saint Thomas also thought that demons acted alternately as incubi and succubi, but Ulrich Molitor, 15th century savant and author of *De Lamiis et Phitonicis Mulieribus*, denied that fertilization could be so accomplished, asserting that the semen would certainly spoil along the way (although some said the trip required but an instant, and that the semen was injected into females without any time-wasting preliminaries).

The authors of the *Malleus Maleficarum*. thought that the same demon might act as incubus and succubus, or that an incubus demon might receive semen obtained by a (co-operative) succubus. They rejected the idea that cooling or evaporation would endanger the fertility of the sperm, pointing to the great speed with which demons are able to move from place to place. They also considered certain objections raised against the ability of demons to

transport matter:

“Also there is the argument that objects that the motion of the whole and of the part is the same thing, just as Aristotle in his *4th Physics* instances the case of the whole earth and a clod of soil; and that therefore if the devils could move a part of the earth, they could also move the whole earth. But this is not valid, as is clear to anyone who examines the distinction. But to collect the semen of things and apply it to certain effects does not exceed their natural power, with the permission of God, as is self-evident.”

Prudent demonologists advised burying the dead without delay. This precaution was essential so that incubi would not so readily be able to milk the carcasses of their cooling semen and make illicit use of it. Also, semen from a cadaver carelessly left lying on top of the ground might blow through the air and impregnate some innocent maiden – somewhat after the manner of the pollination of flowers. And if corpses were rudely tossed into the sea, their semen might fertilize fishes, with dreadful sea monsters being born as a consequence of the negligence. Saint Peter of Palude, a 14th century Thomistic theologian, and Martin of Arles, a 16th century writer on demonology, both held that demons fertilize witches with sperm obtained from dead bodies. Remy, however, called this idea of those two learned gentlemen into question, subjected it to rigorous logical analysis, and at length

ruled it “as ridiculous as the proverbial dead Donkey’s fart”.

Remy gave a number of arguments against impregnation of women by demons. First of all, he said, it is well known that a member of one species cannot reproduce as a consequence of intercourse with a member of another species. Secondly, that which is devoid of animal life cannot impart animal life to another: “For the process of procreation is governed by the laws of nature, according to which no semen can be fertile unless it comes from a living man”. That a demon, acting as a succubus, can obtain semen from a man is unlikely, since the vagina of the succubus is icy cold, and cannot titillate the nervous system sufficiently to cause ejaculation. And even if this occurred, and if the demon hastened to a woman, acting as her incubus, even so it is notorious that the ejaculate of the incubus is cold, and therefore probably infertile.”

Remy also spoke elsewhere of this widely reported coldness of the ejaculate of demons. It is a fact, he said, “that all witches who make a Demon free of their bodies (and this they all do when they enter his service, and it is as if it were the first pledge of their pact with him) are completely in agreement in saying that, if the Demon emits any semen, it is so cold that they recoil with horror on receiving it. In Psellus, *De Daemonibus*, Marcus makes a similar statement: ‘If they ejaculate any semen it is, like the body from which it comes, so lacking in warmth that

the incubi would not bother to obtain any semen, since that would have been a waste both of energy and of sperm. Witches who claimed that their incubi were equipped with their own semen sometimes attributed a superabundance of ejaculate to these demon lovers. This is a stock in trade of pornographic literature, and we find in witch testimony a substantial number of other details such as are found among the traditional pornographic stereotypes [see **Pornography**].

One witch mentioned what must be called a super-superabundance. Her incubus, she reported, discharged an amount of semen equal in quantity to the normal output of one thousand human males.

One of the few later (17th century) authorities to hold that incubus demons are corporeal and have semen of their own was the Reverend Father Sinistrari of Ameno. "It may be objected," he wrote in his *Demoniality*, "that the sperm of Demons, which must, by nature, be most fluid, could not mix with the human sperm, which is thick, and that, consequently, no generation would ensue.

"I reply that the generative power lies in the spirit that comes from the generator at the same time as the spumy and viscous matter; it follows that, although most liquid, the sperm of the Demon, being nevertheless material, can very well mix with the material spirit of the human sperm, and bring about generation."

Sinistrari denied the validity of the traditional belief that

demons acted first as succubi, then as incubi. A woman could not be fertilized as the result of such a process, he declared, because "It is... not possible that the Demon should preserve in a fit state for generation the sperm he has received; for it were necessary that whatever vessel he endeavoured to keep it in should be equally warm with the human genital organs, the warmth of which is nowhere to be met with but in those organs themselves."

Sinistrari also adduced a rather typical theologian's argument to prove that an incubus using semen from a human male could not use it to fertilize a woman. The male from whom such semen was taken could not be the father of the child conceived, he pointed out, because it is not by his agency that the sperm reached the womb; and the demon could not be the father, since "the sperm does not issue from his own substance. Consequentially, a child would be born without a father, which is absurd." Still, he could not reject the "proved" fact that conceptions do result from the intercourse of demons with humans. That was why he necessarily arrived at the conclusion ("subject to correction by our Holy Mother Church") that the "Incubus Denon, when having intercourse with women, begets the human foetus from his own sperm." (Sinistrari was also a formidable sexologist. His instructive book *Peccatum Mutum* deals with such rarely discussed matters as how vicious matrons with over-developed clitorises are wont to corrupt young boys

by bugging them.)

INCUBUS/SUCCUBUS : DEMONIC OFFSPRING

For those who believed, as did the masses of the people, though perhaps not the majority of jurists and theologians, that sexual unions of humans with demons might produce offspring, there were many complex theological and scientific problems to be resolved.

Certainly not the least of these was whether children born of such unions had souls.

Aristotle had declared that the soul is not contained in the semen, and must therefore be presumed to come from without i.e., from God. Iamblichus (*De Mysteriis Aegyptiorum*) said that according to the theology of the Egyptians and the Assyrians, the material body of man resulted from the act of coition, but the “character” came from the higher and universal Cause. Seneca held that “If you consider the true origin of mind, it does not grow from the gross earthly body, but descends from that Heavenly Spirit”.

Nor was it unanimously believed that the soul enters the “body” at the instant of conception as many occultists hold today – the idea being that copulation creates a psychic vortex into which souls waiting to incarnate are sucked down, entering into and becoming a part of the fertilized ovum.

Saint Augustine, for example, instructed that God creates the soul, endows it with reason, and implants it in the body of the foetus at the time when the limbs begin to take

shape – approximately forty-five days after conception. Since a very early stage in the history of mankind's sojourn upon the earth men had believed that there were creatures in the world born of the unions of women with demons, or of the unions of women (and men) with other sorts of supernatural beings. Hebrew thinkers explained the Great Flood on the basis that it was intended by God to sweep the earth clean of the fallen angels and the giants they had spawned in their iniquitous intercourse with the daughters of men. In fact, demons were wantonly seducing even the sons and daughters of Noah himself, so that he felt obliged to caution his children to shun all commerce with them. At this point God sent the Flood, but insofar as he intended to eliminate demons, the Deluge was a washout in more ways than one. Some of the incubi and succubi survived it, and no sooner had the waters subsided and the creatures from the Ark set foot upon the earth than lascivious demons were once again coupling lewdly with the children of Noah and leading them down the scarlet path to perdition.

It was seriously reported of any number of famous men that their fathers had been demons. Sinistrari, whose list is neither original nor unusually lengthy, names as offspring of demons the following persons (along with the authorities making the charge):

Romulus and Remus, founders of Rome, according to Livy and Plutarch; Servius-Tullius, the sixth king of Rome,

according to Dionysius of Halicarnassus and Pliny the Elder; Plato the Philosopher, according to Diogenes Laertius and Saint Hieronymus; Alexander the Great, according to Plutarch and Quintus- Curtius; Seleucus, king of Syria, according to Justinus and Appianus; Scipio Africanus the Elder, according to Livy; the emperor Caesar Augustus, according to Suetonius; Aristomenes the Messenian, an illustrious Greek commander, according to Strabo and Pausanias; as also Merlin or Meichin the Englishman, born from an incubus and a nun, say the daughter of Charlemagne; and, lastly, as shown by the writings of Cochloeus quoted by Maluenda, the Heresiarch Martin Luther.

Sinistrari does not exhaust the list of those to whom such origin was popularly attributed. Another quite famous offspring of a demon sire was Belkis, Queen of Sheba, who was additionally distinguished by being the possessor of a luxuriant thatch of silky black pubic hair that ranged upward to her navel and extended downward to her knees. All of the people of the island of Cyprus were said to descend from demon fathers, as were the Huns. Some of the individuals sired by demons were born, it was said, as a result of the Devil's effort to bring the Anti-Christ into the world. Merlin and Robert der Teufel were two such attempts, and Nero, Mohammed, Luther, and several of the popes were others (it is sometime said that Nero, responsible for massive persecutions against

Christians, is the “Beast 666” referred to in *Revelation*; by applying gematria to Nero’s Greek title *Neron Kaisar*, when turned into Hebrew, one arrives at the total 666) [see under **Anti-Christ**].

The Huns were said to have descended from demons after Filmer, King of the Goths, became angry at the camp prostitutes who had attached themselves to his army and drove them off into the woods. There, lacking human lovers (and being insatiably lustful, as prostitutes are always thought to be by the ignorant), they mated with devils and their offspring were the Huns. Both divine parentage and birth by immaculate conception were sometimes attributed to Plato.

The philosopher was born, it was said, of a virgin; while it was held that his father was the god Apollo. The assertion that one of Plato’s parents was a demon comes to us from Diogenes Laertius, the biographical doxographer who is the source of much of the existing knowledge of pre-Socratic philosophy. His version of Plato’s birth was of course the one preferred by demonologists. (In any case, and as mentioned, Christians held that all of the old Greek and Roman gods were only demons.) An account of Martin Luther’s origin relates that the Devil took the form of a traveling salesman (jewel merchant) to seduce the daughter of Luther’s grandfather, a gentleman generous enough to have provided the incognito Evil One with lodging for the night. Another curious little tale describes

the conception of Merlin the magician. The Devil came to the house of Merlin's grandmother, who was the wife of a rich Briton, and murdered her husband. He then easily enough seduced two of the daughters of the house, but the third daughter resisted His importunate advances. Still lustful, and disinclined to engage in further contest with the reluctant virgin, the Devil caused an enchanted slumber to fall upon her; after that, He raped her while she slept. The girl became pregnant as a consequence of the assault and would have borne the Anti-Christ; but Merlin was baptized at birth and the Devil's fiendish plot was foiled.

Molitor, however, denied that Merlin was the son of an incubus (or of the Devil), although he conceded that Merlin's own mother believed such to be the case. But Merlin's mother, Molitor declared, was deceived by her incubus, who made her think she was pregnant by causing her to fill with flatulence. Then, when the time for childbirth arrived, the demon deflated her and placed a stolen infant in her bed, so that she honestly believed herself to have borne it.

Such false pregnancies, no more than gas bloating the belly, were not infrequently visited upon women by demons who for one reason or another wished to deceive their human paramours. In the *Malleus Maleficarum* one reads that "At times also women think they have been made pregnant by an Incubus, and their bellies grow to an

enormous size; but when the time of parturition comes, their swelling is relieved by no more than the expulsion of a great quantity of wind. For by taking ants' eggs in drink, or the seeds of spurge or of the black pine, an incredible amount of wind and flatulence is generated in the human stomach. And it is very easy for the Devil to cause these and even greater disorders in the stomach."

In 1545 at Esslingen a young woman named Margaret experienced a most remarkable and distressing pregnancy following intercourse with her demon lover. So immense did her belly become that it was with difficulty visitors to her bedside were able to find her face and her feet. From within her stomach, cacophonous, and against all nature, a veritable chorus of animal cries were heard – cocks crowing and hens cackling, the meowing of cats and the bow-wowling of dogs, the baaing of sheep and the whinnying of horses, etc. By some accounts of the event her pregnancy was entirely authentic, and she bore all manner of strange, loathly, and bestial creatures.

Angela de Labarethe (or Angèle de la Bathe), a 56-year-old noblewoman of Toulouse, stands out among witches bearing offspring of incubi for the reason that she was the first woman to be executed by the Inquisition (in 1275) for copulating with a demon. The monstrous child she bore had the head of a wolf and a tail like that of a serpent. She added to the enormity of her crimes by feeding the foul infant – who required such a diet – the raw flesh of babies,

whom she kidnapped and ruthlessly slew.

There is little doubt that many of these monstrous offspring, attributed to demoniality, were simply deformed fetuses born without brains or limbs or other attributes, or infants cursed with such conditions as dwarfism, cretinism, mongolism, etc, of which births there would be a far greater percentage than today.

Some children born of unions with demons might at first blink appear to be quite normal. But they could always be detected. Johann Wier, a 16th century physician who once saved a virgin from being carried off by the Devil, declared that the children born of such damnable conjunctions are puny in appearance, but when weighed prove to be heavier than other children. They die earlier, seldom surviving beyond the seventh year, and meantime display many disagreeable traits of character – laughing mockingly at household misfortunes, keeping everyone awake all night with their bawling, and demanding more milk than any three wet nurses might reasonably be expected to provide (although failing to grow fat as a result of their gluttony). On the other hand, it was reported that offspring of demoniality sometimes grew at an unusual and even astounding rate, as was the case with such a child born to a Herefordshire woman in 1249. At the age of six months the babe was as tall as a grown man and had a full set of teeth. It may be that a foetus of extraordinary dimensions was carried by a woman of Kingsley who died in 1337,

having been tricked into intimacy by a cunning and duplicitous demon. She perished, God be praised, before conceiving, and it required the best efforts of eight stout men to remove her swollen cadaver to its final resting place.

Authorities held that those offspring of unions with demons who survived early childhood often possessed such characteristics as extreme hardiness and boldness, pride and wickedness. They were also likely to be exceptionally tall, which the physician Vallesius attributed to the fact that when demons wish to procreate children they go as succubi to the most robust men, selecting from among such virile and large-limbed stock those whose semen is particularly abundant, thick, warm, and rich in spirits.

It was also believed that some of the infants seemingly born of demon-human intercourse were not "real", or not authentically human. They were "effigies", or "phantastic", used by the Devil to deceive women and to make them think they had given birth. Such phantastic infants usually disappeared in a few hours or days or weeks, so that their mothers thought that the Devil had spirited them away. However, some few remained with their mothers for several years, and a woman could not really be certain (if she had lain with a demon) whether her child was authentic or merely an effigy. (No more, it may be said, could a husband know what it was that lay at his side in

the bed by night. That seeming flesh might be but an effigy of his wife who could be miles away engaging in the adulterous fornications and even more sinister debaucheries of the Witches' Sabbat.) Many instances were cited of women giving birth to Elves after intercourse with demons. The Elf-children assisted the witches with their evil deeds, delighting to inflict harm on all mankind. Elves were usually, though not always, born in lots of two, or as twins. At one period it was believed that Elves were the only possible offspring of unions with demons. Another belief was that children born of such demonic intercourse are very often stillborn. Yet another, that by special copulative techniques, women and demons could conceive, according to their preference, children who would be either giants or midgets. Some writers dared not mention how this was accomplished, but the mystery seems no more odious than others already revealed. The method was simple. Since it was thought that the amount of semen injected into the womb determined the size of the child, all that was needed was a sparse ejaculation to produce a midget, or a copious one to yield a giant.

INCUBUS/SUCCUBUS : SEXUAL PSYCHOLOGY OF DEMONS

Why did demons enter into sexual relationships with humans? Were they erotically stimulated by men and women and did they derive sensual pleasure from their fornication with them? Was the intercourse merely a device employed by the demon to degrade the human partner and lead him or her the more deeply into sin? Was the sexual relationship the means by which the human was bound to the demon or kept under the influence of his evil forces? Was procreation of monstrous offspring – above all the procreation of the Anti Christ – the true purpose? These and many other questions arise concerning the problems of the sexual psychology of demons.

One of the weightiest authorities to hold that demons experience pleasure in sexual intercourse with humans, and desire it, was Saint Augustine. However, there was an equally authoritative opinion – that of Aquinas – to the contrary. Saint Thomas asserted that demons are incapable of entertaining erotic desires and that they are motivated, rather, by their wish to lead mankind into abominable sin. The Aquinas version was adopted by most, though not all, later demonologists.

Hincmar, Archbishop of Rheims, was among those declaring that demons lust after mortals. So too was William of Auvergne, who pointed to the Christian rule that the heads of women should be covered since lustful

demons are powerfully stimulated by the sight of long and beautiful hair.

Females were also cautioned against the use of cosmetics, the wearing of jewelry, and too gaudy or elegant attire on the basis that they might thus call themselves to the attention of amorous incubi.

Michael Psellus, in the 11th century, also declared – having been advised by a Mesopotamian holy man knowledgeable about such matters – that demons are capable of sexual desire for human beings. Tauler, a 14th century mystic, described demons as insanely lustful, as well as insane in their fury, malice, and obstinacy.

However, Tauler counseled, this insanity in no way interferes with the workings of a demon's intellect or impairs his physical strength. Others thought otherwise, holding that demons are fully aware that they will be punished for their misdeeds in corrupting men and women, yet persist in the corruption because their hatred of mankind is so all-consuming as to cause them to behave irrationally and so bring about their own punishment and torment.

Sinistrari, attributing lust to incubi, noted that they often copulated with animals, especially horses. This being the case, he pointed out, it cannot be reasonably argued that incubi are motivated only by a desire to bring about the ruination of souls (which the lower animals do not possess).

We must understand, rather, that the demon's passion is a sexual one. (Sinistrari's remarks apply only to those beings he calls incubi, and he denies that they are evil. He allows, however, for the existence of evil spirits, which are incorporeal by contrast to incubi, which have bodies.) Sinistrari did not hold that lust is the exclusive motive of the incubus in having sexual intercourse with humans. He said that there are two conditions under which such copulations occur. In his relations with witches, the demon uses the intercourse as a means of binding them to him. Then there are the copulations with humans to whom he is sexually attracted, and to whom he presents himself as a lover.

As for witches, Sinistrari said, after the demon has concluded his pact with them, and after the performance of various rituals, the following occurs:

"The solemn profession being thus performed, each [witch] has assigned to him- or herself a Devil, called Magistellus or Assistant Master, with whom he or she retires in private for carnal satisfaction; the said Devil being, of course, in the shape of a woman if the initiated person is a man, in the shape of a man, sometimes of a satyr, sometimes of a buck-goat, if it is a woman who has been received as a witch."

Where the relationship is strictly sexual:

"At other times also the Demon, whether Incubus or Succubus, copulates with men or women from whom he

receives none of the sacrifices, homage or offerings which he is wont to exact from wizards or witches, as aforesaid. He is then but a passionate lover, having only one desire: the carnal possession of the loved ones. “

The above might be understood in psychological terms as a distinction between erotic phantasies solicited by the individual consciousness, and erotic phantasies that come uninvited. Or, if it is to be maintained that conscious evocation of such phantasies is always illusory, then it is still possible to distinguish between free phantasies which, so to speak, determine their own forms, and circumscribed or delimited phantasies which occur only within forms determined by ritual or tradition.

This last is an important distinction, and in general it may be useful in distinguishing between phantasy material of an occult nature and material arising from natural (though perhaps pathological) causes.

The witch phantasies, for example, occur within the formal framework of incubi and succubi definitions, the Sabbat, etc., and for this reason they are all more or less similar. Nocturnal ejaculations, on the other hand, are accompanied by dreams not at all so stereotyped, and much more dependent upon the individuality of the dreamer.

On the negative side of the question of whether demons experience lust were arrayed such formidable witchcraft authorities as Remy and Boguet. Remy recalls that

“Plutarch, in his *Nunuz*, arguing against the beliefs of the Egyptians, says that it is absurd to believe that Demons are captivated by human beauty and grace, and have intercourse with mankind for the sake of carnal pleasure. For nature provides physical beauty as a stimulant to propagation, of which Demons have no need, since they were created in the beginning of a fixed number”.

Boguet affirmed that demons are without lust “since carnal desire is necessary only to those who need to supply a successor to continue their kind”. Since angels and demons do not perish, he said, and have no need for successors, “it follows that spirits are immune from the flames of love, and that they are without those members in which sensual desire is generated, namely, the lower parts of mankind”. This opinion, that a penis or a vagina would be superfluous equipment for a demon, even if the demon possessed a body, is expressed by some others. It could have been argued, however, that demons are capable of lust and/or possess sexual organs, the better to tempt mankind – such temptation being an important part of a demon’s function, according to many authorities.

Some argued that lust could not possibly be the motivation for demons cohabiting with humans for the reason that if demons had sexual desires, then these could be much better satisfied with other demons. And if the human form, by some gross perversion to which demons were prey, attracted them more than the forms of their

own kind, then any one of them could assume a human form far more perfect, more beautiful and titillating than that of any existing human being.

According to the *Talmud*, demons do in fact copulate and procreate with one another. By some accounts, these devils, unlike those usually described by Christian writers, are either male or female, and capable of having sexual relations not only with one another, but also with humans. Wives of demons, certain learned rabbis said, were entirely faithful to their husbands when it came to relations with other devils; but they copulated with human males and did not consider the activity important enough to be classed as adultery.

There was little doubt that individual demons seemed to show preference for certain types of human lovers, but it was difficult to establish the precise basis for the preference.

Some witches declared that it was mainly aesthetic. Thus, fifteen-year-old Marie de Marigrane of Biarritz informed the judges that demons copulate with beautiful women from the front, but with ugly ones from behind, often preferring sodomy.

However, some held that demons preferred old and ugly hags who would appreciate their lovers more than would other women, and so better do their bidding. The ugliness of unions with decrepit and time-eroded ladies was also held to be a source of erotic delight to demons, and they

recounted by Erasmus. The human mistress of an incubus was having a furtive affair with the son of the local tavern-keeper at Schiltach, near Freiburg. The demon, discovering that he had been cuckolded, rose up in righteous outrage and in April of 1533 burned down the whole village.

Demons might be jealous not only of human rivals, but also of their fellow demons. Then, not even at the Sabbat was the witch-mistress allowed to participate in the orgies or otherwise have lewdly to do with incubi or sorcerers. It also occurred that humans were jealous of their demon lovers, whether incubi or succubi. This is said to be much more common, however, among Moslems, who tend to be insanely jealous of their *jinn* when they suspect them of inconstancy.

When a demon was so attached to his human mistress that he wanted nothing to do with any other mortal, and wished to impregnate his beloved, he was obliged to enlist the assistance of a succubus demon in obtaining some semen for him. This semen, once procured, he would quickly inject into his mistress during copulation – though only, some said, when the stars were propitious and conception so assured.

Of those who held the belief that demono-human unions could be fruitful without benefit of borrowed sperm, some argued that it was just the desire to procreate that most powerfully motivated the incubus. It was believed by some

that such offspring of demons, unlike their fathers, would have souls. (That unions with human beings will produce offspring possessed of souls, and therefore immortal, has also been held in the case of elementals, or elementary spirits, who are said to copulate with humans on the same basis as demons. There was, however, a risk involved for the humans: they might lose their souls in such contacts, although this happened infrequently.)

Probably the view most widely held by demonologists was that demons cohabited with humans in order to acquire power over them, and then plunge them deep into pits of deadly sin.

For example, Boguet said that the incubus fornicates with females "because he knows that women love carnal pleasures, and he means to bind them to his allegiance by such agreeable provocations. Moreover, there is nothing which makes a woman more subject and loyal to a man than that he should abuse her body". After relating that demons serve men as succubi for the same purpose, Boguet adds:

"There is also another reason for the coupling of the Devil with a witch, which is that the sin may thereby become more grievous. For if God abominates the coupling of an infidel with a Christian, how much more shall He detest that of a man with the Devil? Moreover, by this means a man's natural semen is wasted, with the result that the love between man and wife is often turned to hatred, than

which no worse a misfortune could happen to the state of matrimony.” The sexual act between the demon and the witch also bound the witch to his service in a magical way, while she gained from it an increase in the potency of her supernatural powers. The coition was an essential part of the pact between the two, and some held that in essence it *was* the pact, with the additional ceremonies, oath-taking, etc., no more than mere trappings.

Where the pleasure of the demon was thought to be bound up with the degradation of the human, it was argued that in this fact lay the explanation of why demons took the forms of beasts, used the bodies of corpses, etc. That was to say, demons forced the witches to engage in bestiality and necrophilia, more grievous offenses than mere coitus. It has been noted that in the latter part of the 17th century witch-demon relationships often began with a formal marriage. This was probably regarded as an additional sacrilege and was performed for the reason just cited. Also along these lines, it was the claim of de Lancre that the Devil only rarely copulated with young girls, because He preferred to wait until they were married, when the intercourse would be adulterous. Others, however, asserted that demons especially delighted in the taking of maidenheads – the defloration of a virgin being at least as damnably delicious a sin as adultery. The authoritative Aquinas advised that demons encouraged these human sins because they interfered with human good.

It might be added that where the demon is seen as deriving pleasure from the degradation and damnation of the human, his motive still might be regarded as sexual-sadistic, as one might say of a human engaging in such behavior, if the pleasure was of a libidinous nature.

INCUBUS/SUCCUBUS : FORMS OF SEXUAL UNION

In seeking to understand the erotic pathology of witchcraft one should pay particular attention to the forms of the sexual unions in which witches and demons participated, and to the various roles assumed by the witches and the demons in the different relationships.

Given the peculiar and damaging Christian equation of sex with evil, it should come as no surprise that the Devil may be considered the Ideal Lover, capable of fulfilling the most intense unconscious as well as conscious cravings of women.

With Him, since at the first embrace one has given oneself over completely to evil and damnation, all restraints may be cast aside, all cravings indulged. There is nothing more to lose, and so all becomes permissible – and, with the aid of the Devil's supernatural powers, possible.

What a woman does with her incubus may be what she would wish to do with her man – if she were not a “good” woman, if she were not afraid, if repression and suppression did not frustrate and inhibit her.

Of course, this unrestrained indulgence exacerbates conflicts and gives rise to guilt, so that the intercourse is held to be painful, and even horrible; but the falsity and profound bad faith of the protestations of suffering and horror as the dominant aspects of the experience stand revealed in the obstinacy with which the relationship continues to be pursued, or in the “futility” of all attempts

at resistance.

It seems clear that in the great majority of cases of demono-human sex relations there is neither conscious, unalloyed pleasure nor pure revulsion and pain, but a mixture of the two; as indeed is the case, though much less pronouncedly, with most sexual relationships between humans. And with the average person it is only consciously that pure pleasure is ever desired. The unconscious, mutilated by humanity's neurotic and savage pasts, lusts after more complicated, and ambivalent, fulfillments.

The variations of the intercourse, and the roles played by the demons in it, were many in number and nuance. Demon lovers could be, as few human lovers can, almost all things to those who entered into relationships with them.

Most demonologists believed that there were no perversions in which demons did not engage with their human lovers, and that such couples even managed to invent some enormities previously unknown (and which did the imaginative powers of inquisitors no small amount of credit).

However, there were a few who did not think that demons would stoop to perverted practices; while some held that only the "lower type" of demon would engage in any form of intercourse other than coitus.

Martin del Rio, a Jesuit and one of the most renowned,

influential, and vicious of the demonologists, remarked of the belief that demons shun unnatural vice, that they seemed to do so in Spain, Germany, and France, but not in Italy.

However, this may have been no more than a personal prejudice of the type which holds that Frenchwomen are unanimously given to the practice of fellatio and Arabs, with equal unanimity, to sodomy.

In any case, Peronette de Ochiis, who was no Italian, was executed in 1462, for having sodomistic relations with both men and demons, and for prostituting herself to them. She was found guilty of other crimes as well, and was made to sit naked for three minutes on a red hot iron before being put to death.

Pico della Mirandola was one of those who believed that copulation with demons gave witches much greater pleasure than they could possibly achieve with human lovers. This, Mirandola said, was because the demon took a form consistent with the witch's ideal of beauty and sexual attractiveness, and because his penis was much larger than a man's. This largeness, he continued, caused an intensity of delight in the most private parts. The intensity of delight was caused, too, in Mirandola's opinion, by the sex techniques employed by demons, who could agitate their members inside the vagina, causing them to spin, throb, etc., and so yield titillations no man could hope to rival. Succubi, he noted, similarly affected

men by virtue of their great beauty and the skill with which they could control their vaginas and so manipulate the male organ.

It was an established fact that a demon might seduce a man or woman by assuming the form of the individual's ideal lover. Had not Mephistopheles proved that this was the case when he assumed the form of Helen of Troy in order to please Faust?

So far as the pleasure aspect was concerned, even those who insisted that copulations with demons were usually painful, might allow for exceptions. Thus, it was written in the *Malleus Maleficarum* that while the intercourse was usually painful, the demons would make it pleasurable on certain occasions, such as "the most sacred times of the whole year... such as Christmas, Easter, Pentecost and other Feast Days". Sexual acts which were pleasurable (especially if committed on holy days) were considered to be much more offensive to God than those which yielded no pleasure, or were painful and disgusting. Many a person holding similar convictions has become frigid or impotent as a consequence, in our own time as well as formerly. What better defense, after all, against the sin of ecstatic sexual intercourse than a penis that will not fully erect or female genitalia devoid of feeling?

One female who found pleasure with her demon all the year round was a nymphomaniac nun named Gertrude. Johann Wier says that she found such rapture in

the arms of her incubus, and was so wantonly enamoured of him, that she wrote him many passionate love letters – the cause of her downfall.

There are cases where the intercourse is claimed to have been painful, but where in the telling it becomes obvious that the pleasure aspect more than counter-balanced the pain. Surely it was so with Françoise Fontaine. The Devil first appeared to her as a grand gentleman, with flashing eyes and a black beard. So carried away was she by his conquistadorial appearance and manner that she immediately obeyed his imperious command that she remove her clothing. He copulated with her twice (after masterfully throwing her down the bed), each time for about half an hour. He was extremely passionate, biting her breasts (as she proved to the court by displaying His tooth marks); and his penis was black, thick and hard as a piece of flint rock, so that the engagements were painful. He took leave of her gallantly, not forgetting to kiss and fondle her breasts and vagina. His semen, Françoise said, was icy cold, as was his member, and on one occasion they became locked together, like a pair of dogs, and had to remain so for some time.

Surprisingly, not a few incubi and succubi were inclined toward monogamous relationships. Their jealousy of their human partners has been noted. And sometimes the unholy unions, devilish travesties on the sacred and sublime institution of wedlock, lasted for as long as forty

or fifty years. Then, only the death of the human partner separated the lovers.

Men were more given to participation in such long-term relationships than women. Female witches often had succession of demon lovers, or they might even retain several incubi at time, or whole harems of them. Part of the explanation lay in the fact that relations with a succubus were more exhausting than those with an incubus (although the latter were exhausting enough). But succubi, like vampires, often drained their lovers dry, reducing them to impotence, and occasionally to such degrees of nervous prostration and debility that death resulted.

To tempt the still uncorrupted, or to fire the jaded and flagging ardors of mortal lovers, demons sometimes turned pornographers, painting erotic pictures, or singing lewd songs. One piper at a witches' frolic confessed to a clergyman that "the Foul Fiend taught him a Bawdy song to sing and play". Bawdy and obscene tunes were also played, sung, and danced to at the Sabbats.

Various obscene writings are also attributed to the Devil, either by direct authorship or indirectly, by inspiring the writers. (It had long been known that the Evil One was a pornographer. In one infamous incident, He decorated the walls of Saint Anthony's hermitage with lewd and lust-provoking drawings and paintings. Unfortunately, they were not preserved.)

One of the most reprehensible of the Devil's wiles, used by Him to seduce pious but unworldly and gullible maidens, was to approach them quoting Scriptures and offering to instruct them religiously. Once He had gained some innocent young thing's confidence by His seeming devoutness and erudition in matters sacred, He would slyly and imperceptibly introduce into His teachings certain subtle and terribly toxic heresies, which would gradually undermine the maiden's moral fibre. At last, she would be as putty in His clutch, and He would lead her to the performance of deeds she would previously never have dared contemplate – perversions so pernicious she dared not reveal them even to her confessor.

To summon one's incubus seems to have been a simple matter, and he would come swiftly, before the desire that had moved the witch to beckon him could subside.

Johann Klein, in a dissertation that was well received by the august faculty of the University of Rostock, reported that to call her incubus a witch needed only to cry aloud: "Komen Raster und Knaster mie." The incubus, appearing almost before the words were out of the witch's mouth, would be fully erect and prepared for intercourse. Klein also conveyed the valuable intelligence that copulations with demons occur at night or by day, indoors or out, and in bed or on the floor.

The position for sexual intercourse favored by demons, or so it was said, was one where the approach is from the

rear, and which is referred to as “dog-fashion”. Some held that God would not permit demons to use the man-above woman-below position, because that one is reserved for those joined in holy wedlock by the Church. Theologians have traditionally shown a preference for the man-above woman-below position. It will be recalled that this method of copulating is sometimes referred to as the “missionary position” by natives of primitive lands where men of the cloth have labored to convert the heathen. Others attribute the demons’ preference for rear-entry to a predilection for sodomy, or for gazing lustfully at the female anus whilst in coitus.

If it was the case that restrictions were imposed on demons as to which coital positions they might and might not employ, it does not seem that they were otherwise fettered. As the diversity of their perversions was great, so sometimes the conditions of their intercourse were also, by everyday standards, unorthodox. According to Martin Luther, for example, the Devil likes to catch young girls in the water and make them pregnant (although Luther says elsewhere that the Devil cannot propagate). Luther himself was sometimes said to be the product of subaqueous fornication, his mother having been visited by an incubus while she was bathing.

An estimate of the frequency with which demons copulate with witches was tendered by “the law-giver of Saxony”, Benedict Carpzov, an excessively fervent 17th-century

witch-hunter who was distinguished by having read the Bible through fifty-three times and for having signed the death warrants of twenty thousand persons. Carpzov declared that witches have sex relations with devils two or three times a week. He also confirmed that as a result of such heinous connections they give birth to Elves.

INCUBUS/SUCCUBUS : RAPE

The year 1400 is often given as a turning-point in the Devil's career as a carnal consort of human females. Previous to that time, He was for the most part a rapist, prevailing by force, by threat, or by chicanery. But in the 15th century and thereafter these tactics became, with a few exceptions, unnecessary. At most, He seduced; and about as often, He was actively solicited by those depraved creatures called witches.

The assertion that women (witches) engaged in demoniality not against their wills but by choice was of course necessary to fix maximum responsibility and guilt (and so justify maximum punishment). That is, the women who freely chose to commit so abominable a sin as cohabitation with a demon were obviously guilty of a greater evil than those women who were victims of rape – even though it might be held that the latter were usually not altogether guiltless since they must in some blameworthy way have aroused the demon's desire. (The idea that rape victims are seldom completely innocent is no new one, and it was even recognized that the state of mind of the victim, as distinguished from any overt word or gesture, might provoke a rape attack.)

The belief that demons committed rapes seems to have been abandoned, as a consequence of the abandonment at about the same time of the belief that demons are sexually attracted to mortals. (The thinking being that if demons

experienced no desire, they would not rape – though rape as a form of “torture” would surely be motivation enough for an evil incubus.) From the 15th century on, and allowing for exceptions, demons were to be regarded as engaging in intercourse with humans in order to lead them into sin, to bind them to Satan’s service, etc. And for this it was required that the woman’s (or man’s) submission be voluntary, and so culpable.

Saint Augustine was an early (5th century) commentator on rapes of humans by demons, and he makes it plain that early Christian thinkers derived many of their ideas on the subject from pagan mythology. In his *City Of God*, Augustine wrote that “It is widely credited, and such belief is confirmed by the direct or indirect testimony of thoroughly trustworthy people, that Sylvans and Fauns, commonly called Incubi, have frequently molested women, sought and obtained from them coition. There are even Demons, whom the Gauls call Duses or Elfs, who very regularly indulge in those unclean practices: the fact is testified by so many and such weighty authorities, that it were impudent to doubt it.” (It should be remarked that the incubi and succubi of the later Middle Ages and after were quite different from the mythological creatures mentioned by Augustine, and which along with such others as satyrs and centaurs often molested women. As Catholic demonology developed, a quite distinct variety of demon was evolved, and he no more resembled the

creation of the Greeks than the Christian sex ethic, guilt-ridden and cast over with a pall of morbidity, resembled the joyous and healthy Greek sexual outlook.) The early writers told of many cases of rapes of women by demons, and advanced theories as to how such demons might best be dealt with. Saint Thomas saved from the unwelcome attentions of a lustful demon a beautiful woman who came to him for help. The demon had raped her nightly for five years, but Saint Thomas "sealed" her vagina in the name of the Father, the Son, and the Holy Ghost, so that the demon could no more penetrate her. Saint Jerome told of a virtuous noblewoman who was visited in her bed by a devil in the form of her archbishop, and who took more vigorous, or at least more physical, action. She screamed at the top of her lungs for the servants, and when they arrived she had the incubus tossed roughly out of the house.

Some said that a virgin was protected by God or by angels from the assaults of incubi, but others denied that this was so, and there were many tales to the contrary (including a large number about children of two to six or seven years, presumably virgins, raped by demons).

It has been mentioned elsewhere that virgins, even though they might have lain willingly with their incubi, were said to be found with the hymen still intact after the intercourse. These were no longer truly virgins, however, since their souls had been soiled despite the fact that their

bodies might provide no evidence of the spoliation. And the question of course rose whether virgins, forcibly deflowered by demons (and sorcerers), did not remain virgins by God's grace, for it was already well established that God could miraculously preserve the virginity of those violently and viciously assaulted by men. It will be recalled in this connection that Christian virgins, by Roman law, had to be raped before they could be executed – a function frequently performed by the executioner – since it was not permissible in Rome to put a virgin to death. But Basil the Great, in his book *On True Virginity*, had given assurance that in such cases God “rendered vain the assaults of sinners upon heir flesh and kept their bodies unsoiled by the miracle of His divine power”.

Demons intent upon having their way with uncooperative females did not hesitate to turn kidnapers. For example, it was said that when women stirred the lusts of demons, the incubi might take them captive and carry them off to some remote place, there to ravish them repeatedly and keep them as love slaves until they mercifully died. But these demons were prudent and did not wish to call needless attention to their felonies. Therefore, they would leave in the places of the abducted females wonderfully fashioned effigies, which appeared to be the true corpses of their victims. The effigies would be duly discovered, wept over, and buried. However, some women on occasion managed to escape from their demon lovers, so

that a woman thought dead and buried might be seen by some traveler to a distant land, who would bring the terrible tidings of a fate worse than death home with him. Thus did the foul tactic become known and the priesthood alerted to the menace.

One case reported in the 15th century provides an exception to several general rules: that virgins could not be raped, that rapes did not occur after 1400, and that women are assailed only by lone incubi. In this instance, a virgin was brutally overpowered and molested by three incubi, who assaulted her repeatedly. Another report of a gang rape by demons had a male as its victim – a holy man who was overcome and made to sin most grievously and often by a group of succubi in the forms of beautiful young girls. It might further be added that demons, diabolically devoid of all goodness and charity, and certainly of all reverence, did not even respect the sanctity of the confessional, and there propositioned and carnally had their way, by force if blandishments proved insufficient, with both virgins and nuns. Such lecherous behavior by priests was also not unknown, so that the victim was by no means able to say with certainty whether it had been a servant of Satan or of God who in clerical guise had so villainously (though perhaps deliciously) abused her.

INCUBUS/SUCCUBUS : PAEDOPHILIA

The Devil was greatly given to intercourse of all kinds with children (though as might be expected a few denied that such was the case), and thousands of instances of His paedophilia are recorded. Every witch, by some accounts, was continually exhorted to pervert and deprave both her (or his) own children and the children of others, to lead them into fornication with demons, heresy, blasphemy, etc. Some mothers, perhaps of especially incorruptible offspring, were ordered to slaughter them and so provide delicacies for the banquet tables at the Sabbat.

Among those who denied that demons copulated with children were the two eminent witch-scourgers, de Lancre and Boguet. De Lancre asserted that demons much preferred to fornicate with married women – so that the intercourse was adulterous – and for this reason, and not on account of any scruple, scorned children and virgins. Boguet held that “Satan pursues only those who have passed the age of twelve or fourteen; since in his cunning and guile he knows full well that an agreement with those who are younger than this cannot be binding, seeing that such have no judgement or discretion”. Apparently the distinguished jurist could not conceive of even a devil who would fail to bow to legalities.

In any case thousands of children are reported to have been executed for lewdly coupling with incubi and succubi. In Würzburg alone more than three hundred

children of such ages as three and four years confessed to sexual intercourse with demons. After age seven, a child was considered sufficiently corrupt and incorrigible to be put to death – an age limitation many judges and attorneys objected to as being unrealistically over-lenient.

One Sabbath was reported at which more than two thousand children were in attendance and became forever corrupted.

That children could become debauched and criminalized beyond redemption by such experiences was not to be doubted. After all, theologians pointed out, God permits even infants to die, and without being baptized, so that although seemingly innocent of even the slightest wrong-doing they are denied entrance into heaven. It is not for man to inquire too closely into these mysterious matters. God's goodness is perfect, but assuredly there are times when it transcends all human understanding. The question of whether children should be executed (or merely tortured or whipped) for witchcraft and other vile dealings with the Devil troubled some of the more humane thinkers, though probably a majority favored capital punishment whatever the age of the offender. One of these proponents of the execution of children was Boguet, who was always able to cite precedents, usually Biblical, to justify his slaughters.

"Thirdly," Boguet wrote, in a lengthy discussion of the problem, "I base my opinion on the law *Excipiuntur*, which

punishes with death a child below the age of puberty for not having cried when its master was killed. In accordance with this law many children of less than twelve years of age have been sentenced to death.

“Finally, I have the memorable authority of Holy Scripture; for forty-two children of the city of Bethel were devoured by two bears because they mocked Elisha. For if God was so angered by the insult to His prophet, how must His wrath be kindled when He is Himself despised and outraged and denied, seeing that He is jealous of His honour!” Boguet also adhered to the theory, often used to justify executions of children, that witches never reform. Since most of the accused youngsters were children of witches, that was another good reason to get rid of them, since children of witches always follow in the foul footsteps of their parents.

Most often the children were handed over to the demons by their own mothers and fathers. Jeanne Harvilliers, condemned at Ribemont in 1578, was given to the Devil by her mother when she was twelve, and continued to have intercourse with the same incubus up to her fiftieth year. The demon was not jealous and permitted her to marry and also to engage in orgies with sorcerers and other incubi at the Sabbats. But he amused himself by cuckolding her husband, and would often copulate with Jeanne while she was lying in bed at her husband's side. She testified that her husband remained unaware of these

repeated adulteries, because the incubus was visible only to her.

Françoise Hacquart related that she was compelled to give her daughter Jeanne over to the Devil to be sodomized when the child was but seven – and Jeanne confirmed her mother's confession. The court, as was sometimes the case, showed the child mercy and she escaped burning. Such juvenile beneficiaries of the leniency of the court might however be stripped naked and flogged three times around the stakes where their mothers were being burned alive.

Francesco-Maria Guazzo, author of the *Compendium Maleficarum*, told of Dominique Falvet, a girl of twelve, who was out picking rushes with her mother when a demon in human form accosted them. He copulated with the child while her mother (presumably a witch) looked on; and then, with the daughter as a spectator, he did the same with her mother. This voyeuristic-exhibitionistic aspect is present in a great many accounts of intercourse with demons, and at the Sabbats it may have functioned as an aphrodisiac and as a means of breaking down individual resistances by allowing group participation. When mothers did not surrender their children to demons, the child might still be raped by the incubus (or succubus). Remy took note of the case of Catharina Latomia of Marche, who revealed at Haraucourt in 1587 that she had been the victim of such an assault. Although

she was “not yet of an age to suffer man”, Remy said, the demon “twice raped her... and she very nearly died from the injuries she received by that coition”.

One young boy complained to his bishop of a succubus who came into his room through the closed door and forced him to have intercourse with her. The bishop's prescription of fasting and prayer, and a change of rooms, is said to have been efficacious.

There was some dispute about the minimum age at which a child might have relations with demons. Bodin, in his *De La Demonomanie Des Sorciers*, wrote that the Devil seduces girls of six, which is when girls attain the power of conscious thought.

However, a parish priest of a village near Bonn, drawing upon the authority of the Inquisition, said that in the 17th century “Children of three and four years have devils for their paramours”.

Still, no childish delinquent ever exceeded the record set by a witch who confessed her lifelong depravity in 1674. She had begun her fornications with demons, she said, while still a foetus in her mother's womb, and had never desisted from them. She was married three times, was barren with her husbands, but had children by her incubus. However, a physician who examined her denied her claim that she had given birth to the offspring of her incubus. Those offspring, said the physician, a certain Dr. Ettmueller of Leipzig, were only faecal discharges

laboriously brought forth under conditions of severe constipation.

INCUBUS/SUCCUBUS : INCEST

While demons could not themselves engage in incest (or at least there is no record of a demon's having done so), they encouraged, and sometimes demanded, that witches participate in incestuous unions. Such unions – earlier attributed by Christians to the Cathars, the Luciferians and other heretical groups – were held to be a customary and even essential aspect of the Sabbat.

The anonymous *Errores Gazariorum* describes a Sabbat the main feature of which was incest: fathers with daughters, mothers with sons, brothers with sisters. There was no intercourse with the demons present, but the Devil presided and was kissed under His tail. Children were eaten, there was dancing and sacrilege, etc. Members were sworn to try to prevent marriages – perhaps to encourage fornication, or to create a group of frustrated persons who would fall easy prey to the proffered orgies of the Sabbat. According to de Lancre, the incestuous unions of mothers with sons were a usual Sabbat highpoint, with the aim being the impregnation of the mother. Boguet also mentions this, and explains the purpose: “After the dancing the witches begin to couple with each other; and in this matter the son does not spare his mother, nor the brother his sister, nor the father his daughter; incest is commonly practised. The Persians also believed that, to be a competent and complete witch and magician, a person must be born of a mother by her son.”

INCUBUS/SUCCUBUS : PROSTITUTION

Demons very frequently acted as procurers, and sometimes they either patronized prostitutes or themselves engaged in prostitution. Many witches were also harlots, but this was rarely if ever at the instigation of their incubi. Demons may have considered the role of pimp to be unworthy of them.

The tradition of the Devil-as-procurer is an ancient one. Usually He performed such services in order to persuade a prospective client to do business with Him – somewhat as industry is said to make use of call girls in our own time.

Satan's most infamous adventure of this kind was said to have occurred when He attempted to persuade Christ to join forces with Him. The most appealing of women were said to have been offered to Jesus by the Devil, along with such inducements as riches and power.

Appearing Himself as tempter or temptress, or acting as procurer, the Evil One held out the promise of lavish erotic rewards to Saint Anthony, Saint Benedict, Saint Elizabeth, and Saint Martin, all of whom are reported to have resisted; and to Saint Victorinus, who is said to have succumbed.

In His bargain with Faust, the Devil guaranteed the surrender of the virginity of the fair Marguerite. A stronger bargain was driven by the priest Louis Gaufridi, who concluded a pact with the Devil only after obtaining a

promise that he would be able to seduce every woman on whom he so much as breathed.

The Devil might provide incubi, or succubi, directly, or He might assist a follower in obtaining his or her ends by more devious means. One woman, frustrated by her inability to seduce the handsome youth of her choice, called upon the Devil for help. He ordered her to remove her clothing and then rubbed her all over with a strange ointment, whereupon she seems to have fallen into a sleep or trance and imagined herself to be voluptuously transported in her lover's embrace.

Whether the Devil Himself took advantage of her unconsciousness, or merely presented her with a wish-fulfilling dream or hallucination, is not clear.

If a maiden was particularly stubborn in resisting a young man's efforts to have his way with her, he might invoke a demon to accomplish the defloration and so prepare his way.

Once the girl had lain with the demon, seduction was easy, because she had nothing more to lose, because her flesh had been awakened to lust, or both. This practice, becoming increasingly common, drew the attention of the Church theorists, who while not approving it were forced to admit that no heresy had been committed by the lad invoking the demon. That was because the demon had only been called upon to do what was in accordance with his nature and his competence.

The above doctrine was further refined by Bernardo da Como. One could without heresy, he said, ask a demon to tempt a woman – because temptation is a function of demons – but heresy might still be committed if one approached the demon in an improper way. That was to say, if the individual commanded the demon to function as a tempter, there was no heresy; but if one “adored” the demon, assuming the role of supplicant in soliciting his help, that was beyond question heresy.

Demons, if they desired a woman and she refused to yield to them, might attempt to persuade her to prostitute herself; and there were demons who maintained human mistresses, or concubines, who were regularly paid for their sex services.

Early in the 14th century, Arnold of Liège described such a demonic whoremonger, who always presented his harlot with rings of gold, jewels, etc., when she agreed to endure his embraces. Another infatuated incubus promised a woman all the world’s wisdom if she would but yield to him, and was turned down. He might better, perhaps, have offered her gold and jewels.

Prostitutes who sold themselves to devils did not always profit thereby. One strumpet solicited by a demon, and who gave herself to him for a bag of gold, reported that he paid her what he had promised. But next morning, when she tried to spend some of her ill-gotten gains, she discovered to her outrage that the glittering wealth had

somehow been transformed into festering black dung. Demons themselves sometimes functioned as whores. At one great gathering of eminent theologians, it was said that demon streetwalkers were everywhere in human form, painted, jewelled, and seductively attired, doing a thriving business amongst the clergy. The Dominican Nider had personal knowledge of a succubus who did so well as a prostitute that she became immensely and indecently vain and amused herself by boasting of the great wealth she had acquired by her iniquitous behavior.

Demons both patronized human brothels and operated bawdy houses of their own. A demon was said to have ejected the human customers from one brothel, so that he could have all of the women for himself. And in 1468, at Bologna, a man was condemned to death for running a notorious – and immensely popular – house of prostitution entirely staffed by succubi.

INCUBUS/SUCCUBUS : HOMOSEXUALITY

Homosexual relations with humans do not figure prominently in the lore of witchcraft and of Judaeo-Christian demonology.

The bisexuality of demons and the preoccupation with change of sex are suggestive of a substratum of homosexual content, but of overt homosexual acts there are comparatively few.

An early instance, cited by rabbinical authors, was the behavior of demons at Sodom. These demons are said to have "changed their nature" and to have lusted for the first term after the sons rather than the daughters, or as well as the daughters, of men. It was held that God destroyed the Cities of the Plain as much to punish the homosexual acts of humans with demons as to punish any other sexual irregularities.

There is also an account of a Witches' Sabbat, held atop Mont Tonale, at which beautiful youths were provided for the sexual pleasures of the all-male gathering. But generally, demonic buggery was reserved for incubus on female human interaction.

INCUBUS/SUCCUBUS : BESTIALITY

“For what is there,” inquired Boguet, “to prevent the Devil, when he has taken the form of an animal, from coition with a witch?”

Nothing prevented such coitions. The Devil (and demons) in animal form did not merely couple with witches, but also spoke with them and presided over their meetings. That the Devil is able to assume the form of a beast, and in that form converse intelligibly with humans, was early regarded by Hebrew and Christian thinkers as established by the temptation of Eve, with the Devil appearing in the form of a serpent and seducing Eve into eating the apple in violation of God’s prohibition. (Those who denied that the serpent was *in fact* the Devil, in some cases felt obliged to explain Eve’s conversation with the serpent on the basis that Adam and Eve and all of the creatures God had made spoke the same language in those idyllic days. It may be, although no theologian said so, that God assigned separate languages to different creatures when he saw that man, far from towering intellectually above the lower animals, could be beguiled by any snake.)

It was also a fact that witches took the forms of animals to cohabit zoophilously with devils, with other humans, and with whatever walked, crept, crawled, swam, or flew.

Guazzo, establishing precedents for such intercourse, and for bestiality of a more mundane sort as well, took note of the copulations of women with monkeys, supposedly

commonplace in the Middle East, and of the sodomies committed by men upon bovines – no rarity down to the present day. He also told of male witches and werewolves who, in animal form, ravished helpless little girls.

In any case, it was well known that for the abominable intercourse with demons, and for other malign and monstrous purposes as well, a witch might assume the form of wolf, cat, dog, sheep, cow, ass, pig, fox, chicken or insect (a list not at all intended to be comprehensive). In insect form, the witch some times appeared as a loathsome black or green beetle.

And some chose to appear as moths and butterflies.

Serpents and toads, owls and crows – and especially the raven, who might nip off a woman's clitoris with a single snap of his beak – were sometimes witches transformed.

In fact, one did well to be suspicious of whatever showed signs of life and a capacity for movement; nor was even motion a sure guide to recognizing a witch. Some practitioners of the black arts assumed the shapes of plants, and of such objects as sticks, brooms, wagon wheels, and old wooden buckets.

Anyone puzzling over the gratification to be obtained from intercourse with a demon or witch in the form of a creature so small as a cat, may be reassured that when the cat form was assumed, the cat would be one of the size of a large dog, or of a goat. And witches reported that their incubi, although they came to them in the shapes of

beasts, nonetheless had sexual organs like those of humans – those most excellently proportioned instruments of their kind.

A shape often assumed by demons engaging in bestiality was that of the dog, and a great many such cases are on record. Collette du Mont, who confessed to having participated in an act of coitus with a demon in canine form, said that the dog stood on his hind legs to accomplish the fornication, and that he rested his paws on her belly.

A rare description of witches changing themselves into serpents to engage in bestiality is given by Mantegazza (*The Sexual Relations of Mankind*), who quotes Leandro Alberti: "At night, the males as well as females became frightful serpents, and sibyls as well, and all those who desired to enter there [the Sabbat] must first take their lascivious pleasure with the said loathsome serpents."

Marie de Marigrane of Biarritz, aged 15, reported that her incubus would shape-shift during sex, sometimes assuming the form of a dragon whose forked tongue would shoot into her anus and up as far as her belly; this versatile lover was also inclined to suck faeces from her rectum and drink her urine.

But the animal form above all preferred by demons was that of the goat, and it was usually in goat form that the Devil presided over the Sabbat. A great many writers cite instances of this, and to mention only one, de Lancre told

of women (witches) at the Sabbat “loving a violently stinking goat, caressing him amorously, suckling his member and coupling with him horribly and impudently...”

A theory as to why demons prefer the form of the goat was set forth by Remy in his *Demonolatry*:

“It is not easy to conjecture why they [demons] prefer to assume this [goat] shape... unless perhaps, as in the Pythagorean theory of metempsychosis, the Demon is most willing to assume that body which is most consonant with his character and nature. For goats are remarkable above all other cattle for their rank smell; and it is this quality in the Demon of his unbearably foetid smell which is the surest indication of his presence. Again, the obscene lascivious-ness of goats is proverbial; and it is the Demon’s chief care to urge his followers to the greatest venereal excesses; and lest they should lack any opportunity, whenever he meets them he assumes that form which is the most adapted to such work, and does not cease to seduce them to filthiness, until finally he persuades them to commit even the most ungratifying and revolting obscenities. Goats also show great pugnacity towards those whom they chance to meet; and similarly the Demon always attacks any man whom he meets in any part of the world... Goats have a fierce and truculent look, their brows are rugged with horns, they have a long unkempt beard, their coat is shaggy and disordered, their

legs are short, and the whole formation of their body is so adapted to deformity and foulness that no more fitting shape could be chosen by him who, both within and without, is entirely composed of shame, horrors and monstrosities. It is an old saying that the lips must conform to the lettuce." A less colorful explanation for the preference of demons for the form of the goat doubtless lies in the fact that much of the behavior charged by Christians to devils is obviously derived from pagan literature, mythology, and history, with the Devil-as-goat a transparent relative of the Goat of Mendes on the one hand, and the satyrs on the other. It is also the case that mankind has a long history of actual copulations with goats (and with sheep – the ram being another form often assumed by demons).

To be accused of having engaged in bestiality was of course a serious matter. Even if one could prove, and this was not so easy as it might sound, that the animal was not a demon in disguise, the punishment was still almost certain to be death. (*Leviticus XX*: "And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them.") That was why it was essential to make certain that the intercourse had actually occurred, and that witnesses had not seen merely an illusion created and employed by

the Devil to bring undeserved punishment upon some good and innocent child of God. That demons resorted to such fiendish wiles was not to be doubted.

No less a dignitary than the Prefect of Zurich once chanced to be crossing a field when to his astonishment and horror he saw one of the most prominent citizens of the community committing an unspeakable and eldritch sex act with a mare. Fortunately the Prefect was a man of learning as well as piety, wise in the duplicitous ways of the Devil, and so instead of sounding a general alarm, as a lesser man might have done, he hastened to the house of the man he had seen and found that good citizen peacefully at home and behaving himself as usual. This proved, of course, that it was a false image the Prefect had seen performing that atrocious deed in the pasture, and that the Devil had hoped by means of that diabolic effigy to bring to ruin and death one whom He could never hope to be able to corrupt.

The famous magus Dr. John Fian was almost the victim of a beast's assault when one of his sorceries was sabotaged. Dr. Fian lustfully coveted the young sister of a youth in his training, and he ordered the boy to obtain for him a small tuft of the girl's pubic hairs. Unable to figure out a way to get them, and hoping his master would never know the difference, the boy presented Dr. Fian with hairs taken from a heifer, which the sorcerer used in preparing a potent love charm. So potent was it in fact that the heifer

broke into a church where the magus was at worship and there attempted carnally to assault the wizard, who was forced to abandon his usual posture of great dignity and flee. Thereafter, the enamoured bovine followed him everywhere through the streets of the town – though this, rather than being a source of embarrassment, seems to have enlarged Fian's local reputation as a master of the magical arts.

Not a few authorities held that devils are attracted sexually to the lower animals, and Johannes Pott, for one, said that the intercourse might be fruitful, with the offspring resembling either humans or beasts. Pott, a 17th century professor of law at Jena, author of the *Specimen Juridicum De Nefando Lamiarum Cum Diabolo Coitu*, a work on the sexual relations of witches with demons, confirmed that devils often assume animal form to copulate with humans and noted that among the offspring of such unions are worms most injurious to mankind, which witches introduce into the bodies of their enemies.

Demons committed sexual intercourse with a variety of beasts, but it was said that their greatest passion was for mares. Noted, too, was the fury of the demon when the mare resisted his advances, or showed little enthusiasm for the operation. The mare that thus offended might be savagely beaten, or even slain (by force, or by such trickery as leading the mare over a cliff or into a quicksand). The mare might also be starved, with the demon stealing its

food or causing the pastures to dry up. But if, on the other hand, the mare showed proper ardor in copulating with the demon, she might receive lavish caresses and abundant supplies of good things to eat. In some places an unusually lean mare was thought to be one that had spurned the advances of some incubus, while an unusually fat mare was at once under suspicion of being a willing and even enthusiastic recipient of a devil's lustful embraces.

Sinistrari offered data on the treatment received by both women and mares lusted after by demons:

"We read likewise of numerous women incited to coition by the Incubus Demon, and who, though reluctant at first of yielding to him, are soon moved by his entreaties, tears and endearments; he is a desperate lover and must not be denied. And although this comes sometimes of the craft of some Wizard who avails himself of the agency of the Demon, yet the Demon not infrequently acts on his own account; and it happens not merely with women, but also with mares; if they readily comply with his desire, he pets them and plaits their mane in elaborate and inextricable tresses; but if they resist, he ill-treats and strikes them, smites them with the glanders, and finally puts them to death, as is shown by daily experience."

It was Sinistrari, too, who offered a unique theory as to what constitutes bestiality in the sexual intercourse of demons with humans. Whatever the outward forms of the

participants, he said, the act is one of bestiality. But the bestiality is not committed by the human; rather, by the demon.

“From all that has been deduced above,” Sinistrari wrote in his *Demoniality*, “it is therefore clear that there are such Demons, incubi and succubi, endowed with senses and subject to the passions thereof, as has been shown; who are born through generation and die through corruption, are capable of beatitude and damnation, more noble than man, by reason of the greater subtlety of their bodies, and who, when having intercourse with man, male or female, fall into the same sin as man when copulating with a beast, which is inferior to him. Also, it not infrequently occurs that those Demons slay the men, women or mares with whom they have had protracted intercourse; and the reason is that, being liable to sin whilst on the way to salvation, *in via*, they must likewise be open to repentance; and, in the same manner as a man, who habitually sins with a beast, is enjoined by his confessor to destroy that beast, with a view to suppressing the occasion of relapsing, it may likewise happen that the penitent Demon should slay the animal with which it sinned, whether man or beast; nor will death thus occasioned to a man be reckoned a sin to the Demon, any more than death inflicted on a beast is imputed as a sin to man; for, considering the essential difference between a Demon of that kind and man, the man will be the same thing to the

Demon as the beast is to man.”

INCUBUS/SUCCUBUS : CRUELTY

Demons were often cruel, but even those writers who attributed sexual desires to them do not seem to have thought that demons found erotic gratification in their cruelties. That is, they were not regarded as sadistic. The most common cruelty reported was that involved in the demons' sexual intercourse with witches – a cruelty presumably not essential since demons could take on any forms they chose. Usually described as unpleasant, the coition could be agonizing. The penis of the incubus might stab at the female genitals like a knife, or scrape the vaginal walls with iron scales. It might be freezing cold or burning hot. When the incubus withdrew, he might bring blood and flesh out of the vagina. Terrible pains in abdomen, thighs and lower back, as well as in the genitals, were described. The demon, his dual penis interminably erect, might brutally penetrate vulva and anus simultaneously for an entire night, resisting all pleas that he desist even for a moment. He might present himself in loathsome or terrifying form, forcing the witch to copulate amidst nauseous and suffocating stench. And if he paused to give the witch something to eat or drink, the food might turn to dung and the beverage to urine in her mouth.

Male witches were not treated so badly in the act of coitus, although the intercourse with a succubus might have serious and even fatal consequences sooner or later.

Exhaustion was a grave risk, and there were a number of cases like that of a holy man, fallen prey to a nymphomaniacal succubus, who was drained dry and “fucked to death” within a month.

Another gentleman engaged in such a congress was reduced to total impotence and could neither sit nor stand, so enfeebled was he by the incessant demands of his voracious demon mistress. Eventual nervous prostration was likely to overtake either male or female witch, and as the process of debilitation progressed the witch would fall into frequent fits of fainting.

Non-witches embraced by demons might become ill at the first contact with the icy and avid organs, or expire in the throes of the initial orgasm, so cementing their damnation. It was said that witches, among the articles of their agreement with the Devil, were safeguarded against any such untimely demise.

Theologians repeatedly asserted that a witch, once incarcerated, was beyond the reach of her incubus. Yet a great many cases were cited, often by those same theologians, of demons who ignored or defied the prohibition and would visit the jailed witches in their cells. There, the incubus would copulate with the witch, threaten her, thrash her, and sometimes break her neck in order to dissuade or prevent her from incriminating other witches. Demons broke the necks of witches in a characteristic way that became a kind of trademark of demonic assassins:

when the body was found, the head would be turned completely around facing backwards. (Margaret Murray, in *The God Of The Witches*, plausibly argues that these deaths, accounted as either suicides or murders by demons, were probably assassinations committed by members of the witch coven or persons hired by them, probably jailers. The purpose would have been to silence the witch before she could implicate others under torture. Considering the horrible tortures to which witchcraft suspects were subjected, murder was merciful as well as prudent.)

Occasionally, a demon would help a witch to escape from her cell – an eventuality peculiarly abhorrent to inquisitors, who liked to maintain that God would permit no diabolic interference with the machinery of justice. Another almost equally detestable trick of the Devil's was to give imprisoned witches an ointment that prevented them from feeling any pain while being tortured. The witch could then either endure with apparent indifference, or calmly sleep through, the torturer's best efforts. Similarly, the witch might receive an ointment just previous to her execution. This would enable her to stand jeering and blaspheming amid the very flames that consumed her. These, of course, were not acts of cruelty on the part of demons, but quite the reverse.

Witches were also abused by their incubi outside the prison cells. Demons were firm and even fanatical

believers in punctuality, and witches who arrived tardy for the Sabbath or some other engagement were likely to receive merciless cudgelings. An offense still more grave and evocative of demonic ire was to cure, without the demon's permission, some bewitched person; or to fail to commit a crime as instructed. For such gross misconduct and omission a witch might have her mouth or her womb torn out, or both, or be savagely beaten on the head with a flaming hammer.

Other cruelties of demons were less brutal and aimed more at humiliation. For example, demons enjoyed catching men and women illicitly copulating. Finding such a clandestine couple, the demon would cause them to become stuck together like dogs, and so to remain until apprehended by their fellow citizens.

Early writers held that it was a regular function of demons to make false accusations of sexual misbehavior against righteous men and women. A case in point was that of a demon who in 858 at Mainz caused a man to be persecuted by his neighbors when the demon falsely accused him of taking certain reprehensible liberties with an under-age girl.

Demons delighted in persuading husbands and wives that their mates had been unfaithful, and then convincing the aggrieved spouse to commit an adultery by way of retaliation.

The cuckolded husband is a stock character in witchcraft

testimony, and demons are often depicted as seeming to force the husband to watch while the wife was engaged in adultery or being ravished. De Lancre related how, enchanted by demons, husbands “became like immovable statues and were forced to watch their honor being violated before their very eyes without being able to prevent it. The woman, speechless, brought to silence by force, in vain implores her husband with frenzied eyes to come to her aid; the enchanted man with folded arms and staring eyes must look on helplessly at his shame.”

(The resemblance between this scene and similar ones described in the newspapers from time to time, where sadistic or cruel rapists force husbands and lovers to watch the rapes of their wives or loved ones, will at once be noted. Phantasies of such behavior, like phantasies of other prohibited behavior, seem to have become palatable to consciousness when the active agent was imagined to be a devil.) The *Malleus Maleficarum* tells of demons who embraced women in their beds while the husbands slept, and continued the intercourse when the husbands awakened: “Husbands have actually seen Incubus devils swiving their wives, although they have thought that they were not devils but men.

And when they have taken up a weapon and tried to run them through, the devil has suddenly disappeared, making himself invisible. And then their wives have thrown their arms about them, although they have sometimes been

hurt, and railed at their husbands, mocking them, and asking them if they had eyes, or whether they were possessed of devils." Husbands were at a great disadvantage in attempting to deal with the demon lovers of their wives. The gloating incubus might come to the wife in a dream, or while the husband slept. And if the husband did not sleep soundly enough, then the demon might cause a profound slumber to fall upon him so that he would snore tranquilly through the adultery. Moreover, the demon could place in the husband's bed an effigy of the wife, who thus seemed to recline in all innocence at her spouse's side while in fact she was miles away taking full part in the orgies of the Sabbat.

Wives who went to the Sabbat only in spirit, leaving their bodies behind, were sometimes found out by their husbands. This was because even spiritual copulations with incubi (or succubi) caused the physical body of the human participant to grow icy cold. More cautious wives, whether going to the orgies bodily or otherwise, drugged their husbands or put them into trances by tweaking their ears and muttering appropriate magical phrases. Some left dummies in their beds, or other objects intended to deceive: Eller of Ottingen, a pillow; Sinchen May of Speirchen, a bunch of twigs; Maria Schneider of Metzerech, a bundle of broomstraws, etc.

Husbands failing to note the difference between their wives and such feeble simulacra must have been more

than usually wanting in perceptive powers, and even at the time there were a few skeptics. For example, Felix Braehm, in a dissertation written for his doctorate in 1701, suggested that a husband who awakened to find his wife missing from the bed might more wisely suspect her of infidelity than of witchcraft.

Father Adam Tanner, in his *Disputatio de Angelis*, proved himself another more than commonly practical man. It was unreasonable to suppose, Tanner wrote, that night after night, month after month, year after year, a witch could arise from the side of her sleeping husband, take a trip to the Sabbat, and not get caught at it. Neither, he said, did it seem likely, as some argued, that a dummy or block of wood could be left in the bed and the husband so deceived. And besides, he inquired, how could the witch unlatch and raise the window without making enough noise to awaken her spouse?

INCUBUS/SUCCUBUS : DEFENCE AND COUNTER-ATTACK

After it had been decided that women (witches) gave themselves to demons willingly, or because they had bound themselves by agreement to do so, the matter of defense against seductive and rapist devils no longer seemed especially urgent. There were some cases, mostly in convents, of assaults by impassioned incubi; but more often nuns were possessed and then driven to erotic excesses with priests and with one another. Then, the remedy was exorcism.

In early Christian times, however, demons habitually assaulted or sought to seduce both men and women, particularly the most pious, and there is a considerable literature of such attacks and of methods of preventing or defending against them. Crosses, holy water, prayers, horseshoes, and garlic are often mentioned, as are techniques such as calling upon God, the Virgin or some one of the saints to directly intervene. The burning of incense was sometimes recommended, the ingredients prescribed being in more than one case narcotics with alleged aphrodisiac properties.

Martin Luther, in the 16th century, suggested baring one's buttocks and breaking wind – a risky business, since Hebrew writers had long since established that some demons are fanatical sodomists. However, Luther, often visited by devils, is said to have employed the method

successfully. (There is another version, or perhaps there were two different incidents, in which the Devil bared His buttocks and farted at Luther.)

Sometimes the preventive measures were inadvertent. Thus, the incubus might be incapacitated if the lady happened to be wearing or to otherwise have about her some St. John's grass and vervain. There were other herbs, as well as precious stones, symbols, relics, etc., which possessed such guardian virtue.

Prayers, hymn-singing, and simple stout resistance sufficed in some cases. Thus, the blessed and strong-willed Angela de Foligny withstood a devil's attempts on her, but only by calling repeatedly upon her Lord and with considerable distress. The incubus rained heavy blows upon her recalcitrant body and caused her private parts to ache with lust, yet she stood resolute in her resistance: "His member is not yet in me!" she exulted, "although I am beaten black and blue by demons, and have been laid low by his blows for many days, and all my privates seem to be bursting."

Nuns, holy men, and saints were always, of course, top priority targets of incubi and succubi, doubtless on the ground that those sworn to chastity would sin more grievously if they entered into fornications with devils than would ordinary persons. Lewd demons, as everyone remembers, disguised themselves as naked and beautiful maidens to tempt Saint Hilarion and Saint

Anthony the Great, striving by lustful grimace, lascivious gesture, and filthy oral overture to undermine the stout virtue of those dedicated servants God.

Another saint so beset was Margaret of Cortona, who was tormented in her cell by a devil who made obscene and venereal advances and sang dirty odes whilst she was at her hymns, even making so bold as to demand that she join with him in his blasphemies. By piety and purity she repulsed him at last, but the trial was a sore one.

Saint Caesarius told of a penitent harlot who entered a convent and was at once approached by a lustful incubus. She crossed herself and fended him off with holy water, whereupon he left, only to return shortly and resume his salacious enticements. On this second occasion, she recited the Angelic Salutation, and he vanished "like an arrow shot from a bow". He returned yet a third time, but her Ave Marias, while they could not banish him permanently, kept him at a safe distance until finally he wearied of the unfruitful endeavor. Saint Caesarius also told of a most devout nun who was always being approached in her bed by an incubus, even, and with hateful irreverence, while she was at her prayers.

She took the good advice of a certain erudite holy man and the next time the incubus came she pronounced the word "Benedicite", which put him to flight. Caesarius added that a man bothered by an insistent succubus might rid himself of the foul whorish creature by means of

Sacramental Confession.

Some held that demons are frightened of swords, and most that the threshold of pain of a demon is very low, so that the question posing itself was how to inflict pain on the evil spirit and so send him on his way. Certain authorities suggested beating him – difficult, since in many cases he would, when cornered, resort to invisibility – or, in lieu of that, beating the object of his lusts in hope of somehow reaching him by that means.

Saint Bernard is said to have helped a woman who had copulated nightly with a demon for six years, and whose husband had finally left her after learning of the adultery. The Saint gave this woman, who lived at Nantes, a stick to take to bed with her, and so long as the stick was in her bed the demon dared not invade it, although he flew into a towering rage and filled the air with his threats, fearsome oaths, and showers of foul-smelling faeces.

Thomas of Cantimpré was a strong believer in thrashing demons and recommended clubs and other weapons for the purpose, though only if more religious methods failed. He told of a young monk who was visited in his bed by a succubus demon in the form of a comely wench. The monk was about to defend himself by making the sign of the cross, but found that the succubus, anticipating that manoeuvre, had caused both of his arms to become paralyzed. Nothing daunted, the monk kicked her, first in the face, and then in the vagina, whereupon she

disappeared.

Exorcism was usually employed in those classical cases of possession where the lust of the possessed was directed toward human sex partners. Sometimes, however, it seems to have been used as a weapon against visiting incubi, when the priest would wait with the woman in her room (usually, with the nun in her cell) for the expected incubus to arrive, and then perform the exorcism before the devil could make his assault. It was well recognized that exorcists, in such situations, are exposed to the gravest risks, since the demon may use the body of the female, if he succeeds in possessing her, in the most outrageous manner with a view to seducing and so disarming the man of God.

Unfortunately, at least from the official point of view of the Church, possessing demons seem to have become much more difficult to handle by the end of the Middle Ages than they were in early Christian times. Nuns possessed by demons had often found the matter a simple one to deal with in the 4th century, when it was only necessary to spit or to blow one's nose to evict the malign and unwelcome tenant.

In fact, incubi often refused to respond to exorcism at all, blaspheming and mocking the priestly exorcists, jeering at the sign of the cross, encouraging acts of gross impudicity on the part of the energumen, and otherwise displaying a devilish intractability. This inefficacy of exorcism in

dealing with incubi and succubi confirmed the Reverend Father Sinistrari of Ameno in his suspicion that incubi and succubi are not demons at all, but higher beings, intermediate between humans and angels. As such, he said, they degrade themselves in their fornications with mankind, although humans are honored by the contact. They would not, of course, respond to exorcism, which is intended for application to demons. (Sinistrari was able to reconcile these ideas with those of the Church concerning intercourse with incubi and succubi by stating that most humans who entered into sexual relationships with them believed them to be demons, and so were just as guilty as if the higher beings *were* demons.)

Exorcism, of course, was often perfectly efficacious, and not to be despised. Not so very long ago, Franz Hartmann told of a vampire-incubus who was handled quite satisfactorily by exorcism, after medical interventions had proved wholly useless.

Hartmann related the case of a girl who rejected a young man's proposal of marriage on the ground that he was a drunkard. She subsequently married another of her suitors and the man she had rejected shot himself.

A short time afterwards, an invisible being described as a vampire, and who she was certain was the deceased lover, began visiting her in her bed at night, usually when the husband was absent, and making his presence felt "in a way that could leave no room for doubt".

Dr. Hartmann says physicians diagnosed the case as “hysterics” and “tried in vain every remedy in the pharmacopoeia”. He concludes that where medicine failed, an exorcist “of strong faith” succeeded, and the troublesome vampire-incubus was banished and came no more.

The psychological interpretation to which this case lends itself is so obvious as to need no stating. Commonplace, too, is the cure by a faith-healer (exorcist) where the physicians failed. Anyone who has seen evangelists casting out devils on television should well understand that in such (functional, not organic) cases the prestige of the healer, and the forcefulness of his mumbo jumbo, is more important to a cure, or at least a temporary remission, than all but the most extensive psychotherapy which does not take into account the peculiar need for magical trappings of the individual involved.

Most therapists have opposed the idea, but exorcism as a form of shock therapy has been seen as a valid recourse in cases where the traditional symptoms of possession are present. Results may be produced very quickly (as compared to psychotherapy) in some cases, and there is much evidence that the remission of symptoms is not always less permanent.

INCUBUS/SUCCUBUS : POINTS OF THEOLOGY AND LAW

One of the first theologico-legal problems to arise in connection with the abominable intercourse with demons was what to call it. Such connections were probably most commonly punished under a charge of sodomy – sodomy being used as a general category comprehending all “crimes against nature”. Not infrequently, however, the charge was one of bestiality. The death penalty was authorized by the Scriptures for either of these offenses, and so either was adequate to the ends of justice (as they were seen). A formidable minority of Catholic theologians preferred the term *bestialitas* – a category considerably broader than bestiality (understood as referring only to sexual intercourse with animals) – under which, from time to time, the Church prosecuted carnal couplings with such “heathens” as Jews, Turks, and Saracens. Generally, *bestialitas* might be understood to refer to all intercourse between humans and beings of some other kind or order. The term “demoniality” was also proposed, and sometimes used, and at first consideration might seem to be most appropriate because most specific. However, the Scriptural authority for punishing sexual relations with demons was less clear than where sodomy and bestiality were concerned, and demoniality was often opposed on that basis.

The term demoniality was believed first coined by the

author Juan Caramuel in his *Fundamental Theology*. But it was the theologian Ludivico Maria Sinistrari (1622-1701) who first devoted a whole religio-metaphysical tract to demoniality, and fully defined it as a form of sexual activity distinct from mere bestiality; the ultimate difference being, according to Sinistrari, that bestiality as a term is only sufficient to cover intercourse with creatures of earthly substance, whereas demons do not, fundamentally, have such substance. Whereas bestiality suffices to describe “inter-species” intercourse, demoniality defines a more “trans-dimensional” union.

Sinistrari's tract, *De Daemonialitate et Incubis, et Succubis*, was believed to have been written around 1680. It was first published some two hundred years later by the bibliophile Isidore Liseux in Paris, in 1875, with the Latin text juxtaposed by a French translation. It was later translated into English, as *Demoniality*, by the occult scholar Montague Summers in 1927.

The Church held for a time to the doctrine that an incubus was a demon in human form – whereas if the demon appeared in animal or some other non-human form he was no longer an incubus but “some other kind of devil”. However, this distinction does not seem to have played any important legal role in the witch trials, where demons were described as appearing in all manner of forms and were still regarded as incubi. That is, the charge was still fornication with an incubus (or succubus) and was

prosecuted as sodomy, bestiality, or demoniality, depending upon the preference of the tribunal, regardless of the form taken by the incubus.

On the other hand, the form in which the demon copulated with the witch might have some significant bearing upon the degree of her sin. At least many writers seem to have believed that demons assumed certain forms, or made use of particular dead bodies, in order to heighten the severity of the offense against God. Thus, the demon might use the body of a deceased near-relative (when the offense would be demoniality-incest-necrophilia); that of a dead nun (demoniality-necrophilia-sacrilege); or that of a dead beast (demoniality- necrophilia-bestiality).

The sexual debaucheries charged to the witches, even if they had been with men rather than with demons, and even if no perversions had been involved, would still have provided ample grounds for their extermination – as clergymen and demon-ologists were wont to point out. Many precedents were cited to prove that fornication alone merits the death penalty. A favorite was the incident recorded in *Numbers XXV*, where Phinehas, outraged that Zambri should copulate with the harlot Cozbi, took a dagger (or a spear) “and thrust both of them through together, to wit, the man and the woman, in the genital parts”. This same chapter advises that God, by means of a plague, wrought the execution of 24,000 Israelites for

having fallen into illicit copulations and other delinquencies.

After all, it was possible to sin sexually, and by coitus, even if one were married and faithful to one's wife, by indulging too often, or by enjoying it too much. Saint Jerome, for example, had held that: He who loves his wife to excess is an adulterer.

It was usually argued by inquisitors that those who copulated with demons did so voluntarily (although it was necessarily acknowledged, in view of Church history and the experiences of a good many Church luminaries, that in days past there had been good women, even saints, who were ravished by demons). Some distinguished between three types of persons who engaged in demoniality: the willing partners (witches and possibly a few disordered voluptuaries); the unwilling victims (who were carnally assaulted); and those who were forcibly conducted to the Sabbats by witches and there compelled to participate in the orgies. Naturally, degree of guilt was somewhat diminished if the victim was unwilling, although guilt might not be dispelled entirely, since it was a widely accepted doctrine that no person may be tested by a devil beyond his or her capacity to resist.

It was required of those assailed by lascivious demons that they put forth every effort to frustrate the intent of the incubi, and if they failed to do this, they could not be regarded as guiltless. For example, there was a youthful

nun who said that she always knew ahead of time when her incubus was coming to (forcibly) molest her. Her sexual organs would become heated, wet and engorged, whereupon she would feel herself irresistibly obliged to run to her cell, lock the door, and lie down on the bed. An exorcist assigned to her case sternly remarked that this must be understood as at least partial encouragement, since forewarned is forearmed, and the nun should, when her genitals got into such an excited state, have resorted to prayers, hymns, invocations of the saints, and all other possible methods to still her arousal.

A troublesome legal problem occasionally presented itself when an individual maintained that he or she was not aware that the sex partner was a demon (as when, for example, the incubus appeared to a woman disguised as her husband). This seems to have been resolved differently from case to case, though seldom ever was the result the complete exoneration of a witch.

Another defense sometimes offered by an accused was that the witness or witnesses had not actually seen what they reported (and thought they had seen), but had been deceived by the Devil. Probably most thinkers were agreed that a truly innocent person would not be permitted by God to suffer as a consequence of a deception by the Devil leading to false accusations. Some, however, like Sinistrari, urged that all possible precautions be taken to avoid condemning the innocent. After relating the tale of a

nun seen copulating with an incubus (by other nuns who had bored a hole through the wall of her cell in order to peep), Sinistrari wrote:

“When, therefore, indications are forthcoming, such as those recited above, a charge might be brought after a searching inquiry; yet, without the confession of the accused, the offence should not be regarded as fully proved, even if the intercourse were testified by eye-witnesses; for it sometimes happens that, in order to undo an innocent female, the Devil feigns such intercourse by means of some delusion. In those cases, the Ecclesiastical judge must consequently trust but his own eyes.”

Was the judge, then, exempt from diabolic delusions? Some said yes, because God would not permit that a judge should be deceived, and justice, derived from divine and immutable principles, set at nought. Similarly, judges were held to be immune to the *maleficia*, or evil-working magic, of witches – essential if judges were to be able to function in the face of the threats witches made against them. Others were not sure, citing possible exceptions, that judges enjoyed either exemption or immunity. In any case, the precautions advised by Sinistrari were worthless. This was so because a confession would be extracted by torture or by some other pressure the witches could not resist. The insistence upon torture, before a confession could be regarded as

acceptable, was also a common one, insuring that individuals would be tortured not to bring them to confession of their crimes, which they were willing to make, but that they might not avoid the suffering. Sexual witchcraft or magic was deserving of pitiless retribution in its own right, even if it were not proof of something still worse. Speaking of love potions, the *Malleus Maleficarum* set forth that those who by means of witchery “turn the passions of women to lusts of every kind” are dastardly criminals and “are to be thrown to the wild beasts”.

Young girls suddenly turned promiscuous might, when caught, successfully blame a witch for their behavior, but this did not necessarily mean that the girl making the accusation would be spared punishment for her sexual escapades: If she had been sufficiently virtuous, God would probably have nullified the love potion, or provided an antidote.

To make a man impotent, to make a man or woman sterile, to cause abortion or stillbirth, to dry up the milk of a mother or a wet nurse, to make the milk poisonous or deprive it of its food value so that the infant would starve – these acts were murder by the Devil's black magic. Starving of an infant and the causing of abortion and stillbirth were obvious homicides and required no legal or theological subtleties to make the point. But causing impotence and sterility, and so preventing conceptions

which might otherwise have occurred, were deeds where the case against the defendant was less clear-cut.

However, skilled attorneys would find a way.

Impotence produced by witchcraft gave rise to a variety – indeed, a labyrinth – of problems. In the 14th century it was already well established, on the authority of Saint Thomas Aquinas and others, that impotence brought about by sorcery could be a legitimate basis for the annulment of a marriage.

This was the case where the witchery occurred before the marriage had been consummated and was sufficiently severe to prevent consummation. Ecclesiastics disputed, however, the length of time which should elapse before the marriage could be voided – some saying, for example, a year, and some holding out for three years. This was based on the belief that the spell might be impermanent and wear off in time so that the husband could perform his connubial duties in the interest of procreation.

It was Christian doctrine that fornication with an incubus provided ground for divorce. Jewish thinkers allowed that such fornications might justify divorce, but did not necessarily do so in every case. It depended upon the circumstances of the intercourse.

That demoniality was cause for divorce is illustrated by the case of Curt Puchenss of Meiningen, whose wife confessed to perniciously frolicking with a demon. The court ruled that in such cases adultery has been

committed and the wedlock is dissolved – though in some cases the question was academic since the aggrieved party soon became a widower or widow anyhow, with the felon burned at the stake or otherwise eliminated. However, the right to remarry might be involved.

Marriages of witches to demons were not infrequently described, and the legal status of such unions was pondered; also, in some cases, the marriages seemed to be bigamous.

Some said that the unions had no validity for the reason that the demon, instead of placing a ring on the finger of his bride as ceremony required, would merely stoop over and blow on her anus.

A very serious and important question was whether intercourse with an incubus constituted of itself a pact with the Devil. Some weighty authorities said that it did, but others of equal gravitas thought a more formal agreement was required. Those leaning to the last-mentioned interpretation said that the intercourse “cemented” but did not constitute the pact.

The age of consent for atrocious couplings with demons was another vital issue and was heatedly disputed. Peter Binsfeld, 16th century author of *Treatise On Confessions Of Malefactors And Witches*, wrote that girls should be understood to have reached puberty at twelve and boys at fourteen, and that thereafter they should be held liable for their acts (such as lewd and unnatural cohabitation with

demons). Binsfeld noted, however, that some children are unusually precocious, so that the law should take care to preserve its flexibility, set no rigid minimum age for liability, and thus avoid the horrendous prospect of permitting some sin-saturated little bawd to slip through its over-lenient fingers. He recommended that children under sixteen should, in general, not be executed, though he left abundant room for exceptions. Even so, his position was a liberal one since some writers thought girls to be sexually mature at as young as five years, and from that age on held them responsible for their carnal misbehavior. In a few cases girls of two years were put to death for demoniality, although they seem to have been regarded not as responsible but as corrupted beyond all hope of redemption.

Nocturnal ejaculations also gave rise to a variety of problems, ethical and religious. Were they caused by intercourse with demons, and if so, were the sleepers guilty in the same way as those who fornicated with demons while awake? If wet dreams were not caused by demons, were they still sinful? Were they the result of evil thoughts, or did they happen merely because of an excessive accumulation of semen in the vesicles? And so on.

Daniel Defoe in *The Political History Of The Devil*, told the following story, which shows the moral problem considered posed by nocturnal emissions even in the 18th

century:

“I knew a Person who the Devil so haunted with Naked Women, fine beautiful Ladies in Bed with him, and Ladies of his Acquaintance too, offering their Favours to him, and all in his Sleep; so that he seldom slept without such Entertainment; the Particulars are too gross for my Story, but he gave me several long Accounts of his Night's Amours, and being a Man of a vertuous Life and good Morals, it was the greatest Surprize to him imaginable; for you cannot doubt but that the cunning Devil made every thing to be acted to the Life with him, and in a Manner the most wicked; he own'd with Grief to me, that the very first Attack the Devil made upon him, was with a very beautiful Lady of his Acquaintance, who he had been really something freer than ordinary with in Conversation; this Lady he brought to him in a Posture for Wickedness, and wrought up his inclinations so high in his Sleep, that he, as he thought, actually went about to debauch her, she not at all resisting; but that he wak'd in the very Moment, to his particular Satisfaction.

“He was greatly concern'd at this Part, namely, that he really gave the Consent of his Will to the Fact, and wanted to know if he was not as Guilty of Adultery, as if he had lain with her; indeed he decided the Question against himself, so forcibly, that I, who was of the same Opinion before, had nothing to say against it; however, I confirm'd him in it, by asking him these Questions.

"1. Whether he did not think the Devil had the chief Hand in such a Dream? he answer'd, it could certainly be no body else, it must be the Devil.

"2. I then ask'd him what Reason the Devil could have for it, if his Consent to the Fact in Sleep had not been criminal? That's true indeed, says he, I am answer'd: But then he ask'd another Question, which, I confess is not so easy to answer, namely, how he should prevent being serv'd so again.

"Nor could all my Divinity or his own keep the Devil from attacking him again... but as I hinted to him, he might bring his mind to such a stated Habit of Virtue, as to prevent its assenting to any wicked Motion, even in Sleep, and that would be the Way to put an End to the Attempt; and this Advice he relish'd very well, and practised, I believe, with Success."

Illustrations

1. *Nightmare* (second version) by Henry Fuseli.

NUNS

Incubus demons sometimes invaded convents and there fornicated with the nuns, but it was a more usual occurrence that nuns became obsessed or possessed by demons. Then the holy sisters would discover that strange and unaccustomed fires burned in their bellies while harsh but seductive voices whispered inside their heads, exhorting them to limitless lewdness.

Nuns (and monks) were also especially prone to being raped by demons. If the nuns were very virtuous, and in particular if they defended themselves with the true cross, the devils were not likely to be able to consummate the attack.

But demons sometimes set the conscious resistances of even the most devout to naught, rendering the nuns unconscious and then molesting them while they lay asleep or entranced.

Many good sisters were known to have been put to sleep by incubi who then abused them, and there was the well-known case of a holy man who was deprived of consciousness by sweet music and who awakened to find himself polluted like any wanton whoremonger.

In *obsession*, the demon tortured his victim from without, constantly muttering and hissing obscene suggestions and relentlessly urging carnal acts until irresistible and atrocious ardors had been aroused and fanned to

holocaust proportions.

In *possession*, the demon actually entered into the possessed person, who was called an *energumen*, and became the controlling personality. However, the terms obsession and possession are often used interchangeably. The phenomena of possession were well known to the early Christians. Lewd rolling on the ground with coital movements, obscene language, etc., were described in the 7th century. Saint Hilary, in the 4th century, reasoned that demons possess the bodies of humans in order to be able to use them as if they were their own. Saint Hilary also proved beyond all dispute that demons possess the bodies of animals. This he did by exorcising a camel. Demons entered the bodies of men and women in various ways. Saint Gregory told how a demon entered into a nun on a piece of lettuce she was eating, which the demon was able to do because the nun had imprudently neglected to make the sign of the cross before taking a bite out of the lettuce. Another nun had been possessed since age seven, demons entering into her on a bread crust. Possessing demons also departed the bodies of humans by way of the mouth, or by the vagina or the anus. Sometimes there would be only a single possessing demon; in other cases, thousands, or even millions. The departure of the demon through the vagina recalls the traditional function of that aperture in many occult matters – for example, in prophecy, where the voice of the oracle

issues out of the vaginal orifice.

There were some authorities who questioned the notion that an incubus could prevail over a nun if she were truly unwilling. However, Prierias, in the 16th century, held that God permits incubi forcibly to violate even virtuous and virginal nuns. Moreover, the demon may increase or intensify the sacrilege, waiting until the nun is at her prayers, or has taken the Host into her mouth, to poke her in her private parts.

In the 17th century, erotomanias and epidemics of possession swept the convents of France, with dramatic outbreaks erupting in such nunneries as those of Aix-en-Provence, Loudun, Louviers, and Auxonne.

NUNS : AIX-EN-PROVENCE

In 1609 the first signs of diabolical infestation came to light at the Ursuline convent of Aix-en-Provence. A 13-year-old girl, Madeleine de Demandoix de la Palud, fell under the influence of Father Louis Gaufridi, some 20 years her senior. Entering into the convent she confided in Mother Superior de Gaumer, confessing to sexual intercourse with Gaufridi.

Two years later Madeleine developed signs of demonic possession and, under exorcism, accused Gaufridi publicly of Devil worship and of copulating with her (including sodomy) since she was 13. By the end of that year, eight more nuns were possessed; their contortions, self-abuse and blasphemies were said to be hideous. The Grand Inquisitor Sebastien Michaelis, and a Flemish exorcist, Father Domptius, were both called in; from the lips of one girl, Sister Loïse Capeau, they coaxed the harsh, hellish howls of three terrifying devils: Grésil, Sonnillon and Vérin, each of whom ranked high in the echelons of Hell. Vérin accused Louis Gaufridi of causing the possession, revealing that there were now no fewer than 6,666 ferocious evil demons in her body, most eminent of these being the devils Leviathan, Baalberith, Asmodeus, Astaroth and the mighty Beelzebub, Lord of the Flies, second only to Satan himself. Gaufridi was summoned to exorcize the girl, but failed miserably; further demonic denunciations against him were

proclaimed, such as: "Louis Gaufridi makes himself drunk on the flesh of little children, whom he has eaten".

Gaufridi was arrested and confessed under torture to having eaten babies and celebrated a Black Mass, to have seduced more than a thousand women, and to have had them marked by the Devil, amongst other atrocities.

Meanwhile other girls joined in with the accusations against him of sexual abuse, devil-worship, infant cannibalism, and of committing the act of sodomy with a beast (a goat, presumably). Gaufridi's fate was sealed.

After further gratuitous punitive tortures which including the thumb-screws, strappado and squassation (an abrupt weight-assisted hanging designed to dislocate every bone in the body), he was burned to ashes at the stake.

NUNS : LOUDUN

Especially ill-starred was the Ursuline convent at Loudun, the most notorious case of its kind about which several books have been written, most famously Aldous Huxley's *The Devils Of Loudun*, although the first book to appear was *La Véritable Histoire Des Diables De Loudun, De La Possession Des Religieuses Ursulines Et De La Condamnation D'Urbain Grandier, Par Un Témoin* (1634). The Loudun case centred around one man: the priest Urbain Grandier. Born in 1590, Urbain Grandier entered the priesthood and in 1617 was appointed parish priest of St Pierre de Marché in Loudun, Vienne. Grandier was an handsome, attractive man of cultivation who, despite his vocation, had an eye for young women; a worldly type of priest, not uncommon in 17th century France. Unfortunately he lacked discretion in the conduct of his numerous affairs, and his unguarded tongue made him many enemies.

In time his affairs grew so notorious that they attracted attention in high places; matters came to a head in 1630 when he not only carried on a scandalous affair with Madeleine de Brou, one of his young penitents, but was also charged with being the father of an illegitimate child born to Philippa Trincant, daughter of the public prosecutor at Loudun.

Grandier was arrested, charged with immorality and found guilty – but managed to persuade Archbishop Sourdis of Bordeaux to free him and restore him to clerical duties.

Grandier returned to Loudun to find that his opponents had joined forces with one Father Mignon, a priest who held the post of confessor to a small Ursuline convent at Loudun and who was a sworn enemy of his. A conspiracy had been hatched to discredit Grandier further by persuading some of the sisters that they were possessed by demons, and to confess under exorcism that Grandier had bewitched them.

Sister Jeanne des Anges, the Mother Superior, was also involved and soon she and several other nuns gave bizarre signs of demonic possession, going into convulsions, adopting lewd and erotic postures, holding their breaths and distorting their faces and voices. One of the nuns at the height of an attack mentioned Grandier's name and soon several others began saying that Grandier was the cause of their possession. They claimed that the demons tormenting them had whispered the name of the parish priest of Saint Pierre, and Sister Jeanne herself confirmed his guilt, saying that she and her nuns were possessed by two devils, Asmodeus and Zabulon, at the bidding of Father Grandier. Gradually the story grew and became elaborated. The motive commonly imputed to Grandier for the alleged possession was thwarted ambition, a desire to revenge himself on the nuns because Jeanne des Anges was known to be opposing his advancement.

Alarmed at the growing scandal, in 1633 Monsignor Sourdis stepped in and again came to Grandier's rescue.

He sent his own doctor to Loudun who pronounced that the nuns were not possessed and forbade Father Mignon to practise any further exorcism, "as well as everybody else to interfere in exorcism under pain of losing their rights". These sensible measures put a stop, as if by magic, to the nuns' convulsions.

Although peace was restored at the convent, the conspiracy continued to fester. A relative of Sister Jeanne des Anges named Jean de Laubardemont, an agent of the Crown and a close supporter of Cardinal Richelieu, was sent to Loudun on government business. Learning that Grandier had published a satire which had infuriated the Cardinal and also that one of the nuns in the now notorious convent was related to his master, he reported back for orders to Richelieu.

For purely political motives, Richelieu wished to revive the institution of the Inquisition; he wanted to stage great public exorcisms which would impress the Protestants and clear the way for revoking the Edict of Nantes, under which freedom of worship was permitted to all denominations.

Seeing in Father Grandier's case an opportunity to instigate such a trial at Loudun and at the same time to pay off an old personal score – he gave orders to Laubardemont to form a hand-picked commission to arrest and convict Grandier.

To gain witnesses to support the original case against him,

the Crown agent appointed three exorcist priests to exorcize the nuns publicly; under the ministrations of Father Surin, a Jesuit, Father Lactance, a Franciscan, and the Capuchin Father Tranquille, the women repeated their accusations of possession, displaying renewed symptoms of even greater intensity than in the previous outbreak. Masturbation, bloating of the tongue and hideous bodily contortions were the evidence of demonic possession displayed. Methods used by the priests included *le clystère*, a brass enema syringe of holy water designed to flush the more stubborn devils out of the nuns' anuses. Grandier himself was coerced into exorcising the nuns, since it was alleged that it was he who was responsible for their condition. Besides the original charge of causing the nuns' possession, Grandier was accused of committing incest, sacrilege and other crimes, even in the church precincts, and some sixty witnesses were found to attest to these crimes. The Mother Superior herself swore that the nuns had been bewitched by Father Grandier tossing a bouquet of roses over the convent walls.

Even at this stage, Grandier appears to have totally underestimated the power of the forces ranged against him and to have considered that he had little to fear since the offences with which he was charged were imaginary. On 30 November 1633 he was suddenly thrown into prison in the castle of Angers. Proof of his guilt was immediately sought in the form of "Devil's Marks" – spots

on the body that were insensitive to pain, and found on four areas of his body; a not surprising result in the light of a later account by Nicholas Aubin who maintained that the method employed was to stab the priest with a lancet in one place causing a sharp pain, and then immediately after, using the blunt end of the instrument, touch him lightly elsewhere, predictably causing no reaction. At the trial, in 1634, Richelieu's calculated choice of an investigating committee to handle the case, in place of the normal secular court procedure, denied Grandier his legal right to appeal to the Paris *parlement* and led to a complete travesty of justice. When the Baillif of Loudun led a public protest against the very irregular procedure, the movement was quashed by Laubardemont who represented it as a criticism of the King, and hence treasonable. All evidence in support of the priest's innocence of the charges was disregarded and pressure was brought to bear on a number of would-be witnesses for the defence, to induce them to keep silent on pain of incriminating themselves as witches. Several of the nuns had a change of heart and attempted to recant their previous statements, but the court refused to allow them to be heard. Jeanne des Anges herself was refused a hearing when it became evident that she wished to disclaim her previous evidence.

Proof of Grandier's guilt in the form of an alleged pact with the Devil, signed by Satan, Lucifer, Beelzebub,

Leviathan and Astaroth, was produced by the prosecution, who asserted in all seriousness that the document had been stolen by the demon Asmodeus from the Devil's own files.

When it was shown in Court, the words were found to be written from right to left, in 'mirror writing', following the widely held belief that devils performed most actions in reverse to show their hostility to Christianity.

Judgement was pronounced on 18 August and Grandier was found guilty of the crimes of magic, *maleficia* (attempting to do harm by witchcraft) and causing several nuns to be possessed by demons. Sentence was passed, the priest being condemned to be tortured according to the "first and last degrees", with the purpose of forcing him to incriminate others. After this, on the day of his execution, he was to ask God's pardon before the door of St Pierre, and then be taken to the public square of St Croix and burned alive.

Grandier's extraordinary dignity and courage under torture – a contemporary writer records that this was so extreme that the marrow oozed out of his broken bones – served merely to infuriate his persecutors, in particular the Capuchin friars.

Grandier refused to gain remission by naming imaginary accomplices, and although he had been assured that he would be strangled before reaching the fire, the rope was knotted in such a way by the friars that it could not be

drawn tight enough: he was burned alive.

And even after Loudun's major scandal had passed, the convent continued to be a tourist attraction of considerable value to itself and the town. The nuns, still possessed, were the drawing cards. Fits of erotic abandonment might come upon them at any time, but particularly when a large audience was on hand.

One young nun called Sister Claire, whose behavior was not atypical, would regularly fall upon her back among a host of spectators, lift her habit to expose her genitals, masturbate frantically with both hands, and call upon all nearby males to "Fuck me! Fuck me!" Other nuns did the same, and revealed such extensive acquaintance with current linguistic obscenities that it seemed a wondrous mystery where they had acquired their knowledge.

(Although of course it was the demons, not the possessed nuns, who were speaking.) It was said that the frenzied eroticism of the holy sisters, and their depraved and importunate advances to males of all ages and degrees of desirability, would have brought a blush to the face of the most hardened harlot from Paris or Marseilles.

NUNS : LOUVIERS

The nuns of Louviers were possessed by demons who were in league with the father confessors of the convent. Many marvelous things happened in that cloistral climate during period from about 1628 to 1647.

The nuns fornicated with black cats, which had penises like those of robust men. They attended Sabbats and participated in orgies with devils, clerics, and the ghost of the dead priest who had been their first seducer. Every crucifix in the convent was inverted.

The father confessors gave them instruction in the techniques of lesbian intercourse and then looked on with delectation while the nuns availed themselves of their knowledge. An artificial penis was sometimes used in these orgies and the nun would circumcise it before inserting it into their vulva (a different dildo presumably being used on each occasion).

Nuns wandered around the convent, proudly confessed their sins, and took communion in a state of nakedness. They were also baptized in urine. At blasphemous rites staged by the priests, one of the fathers would attach a host to his penis before engaging in coitus or sodomy. Naked save for a goat-mask, he would also kneel on the altar so that nuns might plant the "Devil's kiss" on his rump or anus. This was all brought to light in a trial which did not fail to engage the public interest.

NUNS : AUXONNE

For more than five years, demons possessed the Ursulines of the convent of Auxonne. Some of the girls had fallen violently in love with Father Nouvelet, and he had become the object of their erotic dreams which were assumed to be of diabolic origin. Nouvelet blamed the affair on witchcraft, and accordingly two local peasant women were charged with the crime. They were sentenced to banishment, but torn to pieces by a mob as they left court. Meanwhile Nouvelet struggled to resolve the nuns' "possession". He initiated his own highly specialized system for the expulsion of devils, which involved either lying in bed naked with the girls or conducting services during which they struck erotic postures before the altar, inviting coitus. This did not please the Mother Superior, Sister St. Colombe. She oppose these "lewd" exorcisms – to the disgust of the girls, who rounded on her with vile accusations. And so in October 1660 a charge of witchcraft was brought against Sister St. Colombe. She was also accused of introducing lesbian intercourse into the convent, although what she seems really to have done was to interrupt the sexual affairs going on between a number of the young nuns and Nouvelet. At any rate, the sisters testified that she stuck her tongue into their mouths, fondled their breasts and their genitals, introduced them to cunnilingus, etc. She appeared to

them in dreams and in visions, as well as in the flesh. Sometimes she carried a human phallus in her hand, and she was said to be the owner, as well, of an artificial one which she used to masturbate herself and the nuns. All of this, it was charged, was done with the aid of the Devil, who possessed the nuns, afflicting them with heated and itchy vaginas and making them helpless to resist Sister St. Colombe when she wanted to have her way with them. Remarkably, she was later acquitted – perhaps a sign of the advent of more enlightened times. Another famous possession was that of Angela de Foligny, who became a raging nymphomaniac as the result of appetites implanted in her by demons. Later, like one Jeanne de Cambray, Angela claimed to have copulated with Christ – a not uncommon craving amongst holy women at the time.

(Saint Mechtildis, not possessed by any devils, said that Christ appeared to her and “He kissed my hand, pressed me to Him, whispered to me to give Him my love, and I surrendered all to Him and in return tasted of His divine essence.”)

But France was not the only country to suffer from such infestations. Another convent that was sorely oppressed by incubi was in the Diocese of Cologne, in Germany. There, investigators searching for forbidden works on black magic found among the effects of one fourteen-year-old nun a packet of love letters, ardent in the extreme,

written by the girl to her incubus. And the nuns, in addition to copulating with demons in the forms of handsome youths, were forever being assaulted by a huge black dog which would knock them to the ground, lick their vaginas, and then copulate with them. When this happened, the Devil always rendered the nuns quite powerless to resist.

The nuns of Cologne had as their counterparts in such bestiality the holy sisters of Nimeguen, who were victimized by a dog that assaulted them in their beds. Similar erotic manias, replete with hallucinations of rapes by huge-membered devils, were rife in the convents of Kentorp and St. Bridget; while in the German convent of Mont de Hesse, an inquisitor found black mastiffs lolling on the beds of those nuns who said they had been assailed, "shamelessly awaiting" the coming to bed of their human sex-partners.

No doubt, convents were still plagued by waves of erotomania even in the 19th and 20th centuries, though the epidemics may have taken a somewhat different form, and the Church was able to keep the embarrassing incidents quiet.

But it is well known that Catholic exorcists still cast out devils, and the *Rituale Romanum*, bearing the endorsement of Cardinal Spellman, gives the rite for driving out evil spirits from possessed persons.

One of the more recent instances of convent infestation by

demons to have been reported was that discussed by Laurent and Nagour (*Magica Sexualis*): Late in the 19th century the case of Cantianille turned not only the city of Auxerre, but the whole diocese of Sens, upside down. This Cantianille, placed in a convent of Mont Saint-Sulpice, was violated when she was barely fifteen years old, by a priest who dedicated her to the Devil. The priest him self had been corrupted in early childhood by an ecclesiastic belonging to a sect of possessed sisters which was created the very day Louis XVI was guillotined. What happened in the convent, where many nuns, evidently mad with hysteria, were associated in erotic devilry and sacrilegious rages with Cantianille, reads exactly like the events at Loudun two centuries before.

NUNS : EXORCISM

Certain problems were involved in the casting out of devils from the possessed, whether nuns or mere members of the laity. Not all incubi could be exorcised, and there were some who said that incubi could not be exorcised at all. Theorists who maintained that incubi were not susceptible to exorcism believed, therefore, that incubi (and succubi) were a special class of devils. Some suggested that they are relatives of poltergeists, supernatural beings also immune to exorcism. And there was also the hypothesis that the incubi resisting exorcism were "foreign" devils. Since Christian exorcists were effective only with Christian demons – because of their ritual, which was the only one they were permitted to use – serious problems could occur if a foreign or pagan devil possessed a Christian. This was held to be a rather rare occurrence; but when it did occur the demon would only laugh derisively at efforts to evict him.

Poltergeists, who behave similarly, could usually be counted upon to depart voluntarily – usually out of boredom – after a while; but a pagan demon might linger on for years, hideously blaspheming and causing the possessed to engage in behavior all the more intolerable because the demon could not be reached and made to suffer for it.

There was the grave risk that the exorcist himself might become possessed and this was considered to be a hazard

of the profession. A few intrepid priests would even volunteer to take into themselves the possessing demons who tormented their patients, hoping to be able to oust the demons later by dint of piety and strength of faith, and possibly with an assist from some other exorcist. The offer was not always declined by the demon, and more than one rash cleric lived to rue the day when he agreed to play host to the devils who swarmed out of the energumen and into himself – then refusing to be driven off by piety, faith, prayers, or any other weapon in the priestly arsenal.

NUNS : FILM

The first film of Satan entering a convent is said to be George Méliès' 3-minute *Le Diable au Couvent* (1896). Similar scenes feature in *Häxan* (1922), but not until 1960 would there be a film actually based on a recorded case of convent possession. The monochrome Polish film *Matka Joanna Od Aniolow* (*Mother Joan Of The Angels*) is the first cinematic depiction (albeit loose) of the Loudun story. Directed by Jerzy Kawalerowicz, it transposes the drama to 17th century Poland and features flagellation, axe-murders and exorcisms amid more lyrical passages and psychological insights.



The most notorious film of demonic possession amongst nuns remains Ken Russell's *The Devils* (1971), based on

Huxley's *Devils Of Loudun* and *The Devils*, a drama by Leonard Whiting. Starring Oliver Reed as Urbain Grandier and Vanessa Redgrave as Sister Jeanne, Russell's version of the Loudun case is one of the most remarkable films of the 20th century. Story-wise, *The Devils* is fairly true to the facts of the case as outlined above, with the added factor of being set during a virulent outbreak of bubonic plague; but it is the way in which Ken Russell told the story, visually and thematically, which makes the film stand out as the flowering of the director's cinematic art. For a start, the film boasts magnificent, baroque and decadent set design by Derek Jarman – who would of course go on to be a significant and subversive “underground” film-maker in his own right, commencing in 1976 with *Sebastiane*, his blatantly homoerotic (and some said blasphemous) treatment of the myth of St Sebastian. Against these back-drops, Russell hurls the whole gamut of horror, blasphemy and sexual perversion his imagination could summon forth.

The French countryside is depicted as stark and ravaged; the roads are lined with the rotting corpses of heretics broken on the wheel, while the air is thick with smoke from the funeral pyres of plague victims; yet inside the convent walls of Loudun, even greater atrocities are unfolding. *The Devils* pulls no punches in depicting the orgiastic behaviour of the possessed nuns as they lewdly cavort in states of undress, nor does it flinch from the

bodily horrors of first the inquisitors' methods of exorcism, and later the torture of Grandier (in particular the smashing of his legs with hammers). Sister Jeanne is portrayed as a vindictive, sex-obsessed hunchback who day-dreams about Grandier as a sexualized Christ-figure.



Heavily censored on release, *The Devils* has never been seen in its original, uncut version. Some of the scenes cut by the censor include: orgy footage, in particular scenes where the nuns “sexually assault” a statue of Christ; fantasy sequence footage of Sister Jeanne engaging in sexual activity with Grandier/Jesus.; and other footage of Sister Jeanne, including her sucking milk from a dildo, and later defaecating on the holy altar. (Even Russell had to cut some footage; he recounts incidents where the actresses playing the nuns became so carried away in the orgy

scenes that they committed real sex acts, including fellatio, on-camera.) *The Devils* remains not only Ken Russell's crowning achievement (and the best of his many collaborations with Oliver Reed), but one of the key films in the history of British cinema, rivalled only by the likes of *Performance* and *A Clockwork Orange* in terms of innovation, iconoclasm and impact.

One of the first films to trade on the scandalous success of *The Devils* was Jess Franco's *The Demons* (1972). A witch-finder is cursed by one of the witches he burns, and his two daughters become depraved nuns. Typically for Franco, all the action takes place to a soundtrack of psychedelic guitar muzak and features much nudity with zooming into and out of female genitals. There is a prolonged lesbian sex scene, as well as rape, torture, suicide, flagellation and masturbation, and a supernatural element, making it the most sexually over-the-top of all the "homages" to Russell's blueprint.



Another notable film of convent possessions and exorcisms is *Satanico Pandemonio* (1973), a Mexican variant directed by Gilberto Martinez Solares in which a sexually frustrated nun has sexual congress with the Devil (here called Lucifer) and is led into lesbianism and murder. In one hallucinatory scene, Lucifer shows the nun what may happen to her if interrogated by the Inquisition; this includes water-torture and the gouging out of one eye. After a (tame) orgy in the convent, she is stabbed to death by her sisters. In a similar vein is Juan López Moctezuma's *Alucarda*, (aka *Sisters Of Satan*, 1975), also from Mexico, an especially lurid production which includes such scenes as naked nuns being attacked by a hunchback while the sky rains blood, nuns levitating and sweating blood, an orgy presided over by a goat-headed demon, coffins of blood,

crucifixions, incessant screaming and, of course, the inevitable exorcism.

From Italy, exploitation director Joe D'Amato's *Immagini Di Un Convento* (aka *Porno Images In A Convent*, 1979) is an out-and-out porno version of the theme, though with less focus on the "occult" angle. A much later movie featuring nuns naked and possessed was *Spirits* (1990), a low-budget US independent production by Fred Olen Ray. Mention here must also go to William Friedkin's *The Exorcist* (1973); although Reagan, the 12-year-old girl possessed in this film is not a nun, and indeed the demon possessing her is not of the Christian kind but rather an ancient Sumerian demon (Pazuzu, king of the evil wind demons), the nature of her blasphemies against the Catholic priests who try to exorcize her make it relevant to this study.

In between blasting them with such obscenities as "Your mother sucks cocks in Hell!", Reagan also manages to violently masturbate with a holy crucifix, tearing her virgin vagina to bloody shreds whilst growling "Let Jesus fuck you! Let Jesus fuck you!". The Church was not amused, and the film spawned many real-life cases of hysterical "demonic possession".

Naturally *The Exorcist* spawned many pale imitators; among the typical ones were *L'Anticristo* (Alberto de Martino, 1974) which has a few good scenes including an often-censored sequence where a nun corrupted by

Satanists kisses the filthy sphincter of a goat during a Witches' Sabbath (though the bulk of the film concerns the possession and exorcism of this nun's modern-day descendent); and *L'Ossessa* (aka *The Sexorcist*, Mario Gariazzo, 1974), perhaps the most overtly exploitative horror movie of the sub-genre, featuring nudity and erotic *frissons* in its tale of an obsessed girl cast into a convent to be exorcised.

Illustrations

1. Scene from *Mother Joan Of The Angels*.
2. Scene from *The Devils*.
3. Scene from *Demons*.

PORNOGRAPHY

PORNOGRAPHY : PORNOGRAPHIC PHANTASY

Looking back upon the sex lore of witchcraft, it is not uninformative to regard the whole as a vast and complex pornographic phantasy or collective art work. As such, it might be regarded as the ultimate aesthetic expression of an era notable for its excesses: the combination of an impossible ideal of asexuality, accompanied by a hatred of the flesh, with a practical libertinism seldom rivaled in all of history. This gigantic phantasy was a delusion insofar as it was mistaken for objective reality, leading to the most savage attempts at suppression of the imaginary offenses accepted as authentic by both the offenders and those who judged and punished them. It may be that largely as a result of intolerable pressures (the anti-sexual morality) the forces of the unconscious rose up in revolt, over-powering consciousness or threatening so to do, and that the extravagant cruelty of the attempted suppression was in fact an effort of consciousness, battling desperately for survival, to repress the black teeming hordes of the barbarian invaders and restore the forces of the unconscious to their traditional place in the psychic scheme.

All of the elements usually found in the pornographic or obscene work of literature are to be found in the witch lore. Perversions of almost every kind are dealt with and there is a preoccupation with excrements and filth. Rape, defloration, other violence, incest, the profanation of the

sacred – all are present. Many more of the criteria offered by the Kronhausens (*Pornography And The Law*) are to be found: the victim is often more or less a "willing collaborator". The sexual organs and physiological sex responses are emphasized – the size of the penis, the feel of the penis in the vagina, the sensation produced by the ejaculation of the semen. There is the "permissive-seductive parent figure" – in this case the parent who hands over the child to the incubus to be sexually used, and who may participate in the orgy. There are "supersexed males" – demons of limitless potency, with outsized penises and copious seminal discharges; and "nymphomaniac females" – witches in perpetual rut, and succubi who drain their human lovers to the point of impotence and even death. Voyeurism and exhibitionism, homosexuality and bestiality, necrophilia and fetishism – all are a part of the picture. Much pornographic writing was produced in Europe during the period of the witch persecutions, but the efforts of no single author could rival in scope and intensity the obscene and pornographic work of art that is witchcraft in its totality.

Of the pictures of demons that have come down to us, it is crucial that almost without exception these productions of the witch era are (by the artists' intention) hideous or grotesque. Why then did the erotic imaginations of the witches and others given to demoniality seize upon such

beings? Why didn't these persons exploit for their sexual phantasies more desirable objects? The key may be the element of masochism implied in such a choice (or the cruelty when the choice was that of a witch-burning demonologist); the masochistic craving for self-degradation, which may manifest itself in the choice of an ugly, deformed, or otherwise seemingly unattractive or repulsive sex partner.

For example, the credo of Baudelaire; or the advertisement of that other masochistic "Satanist" Aleister Crowley for "Dwarfs, Hunchbacks, Tattooed Women, Harrison Fisher Girls, Freaks of All Sorts, Colored Women, only if exceptionally ugly or deformed..." But masochism was not Crowley's only motivation, nor was it the sole motivation of the witches. Stronger still, in his case and possibly in (some of) theirs, was the desire to do evil – specifically, to sin heinously – and while such a desire may itself have masochistic components, masochism is far from being the whole story.

The raptures of sexual love, many a guilt-ridden voluptuary has noted, are intensified by the feeling that one is doing evil. It is this sense of sin, here pushed to its most intense, that does much to explain the sexual allure of demons. For as the officials of the witchcraft tribunals liked to point out, if fornications between humans are abominable to God, how much worse must be fornications with devils! And by their loathsome and sinister appearances the

demons proved their inward evil, and heightened to its maximum intensity the conviction of the demonophiles that in their copulations they were doing evil to the maximum extent possible. Could it be that this strange ecstasy, beyond the comprehension of those who had never experienced it, explained why the witches persisted in coitions so painful by ordinary standards?

It seems equally likely that the incubi and succubi, and the gamut of sexual activities attributed to witches and those demons, were the faultily repressed cravings of the frustrated celibates of the Church, projected in symbolic form upon the people; and that, for the Inquisitor, to kill a witch (usually and appropriately by burning) was to kill also, for the moment, the lust that intolerably tormented him. But only for the moment; and then a new witch had to be found and killed, to put down the resurgent inadmissible desire. Was it this appetite, necessarily insatiable, resembling that of the lust murderer, that at last terminated the witch mania – the people sensing, finally, the truth that all of the rest of mankind could be consumed without ever assuaging that bottomless hunger?

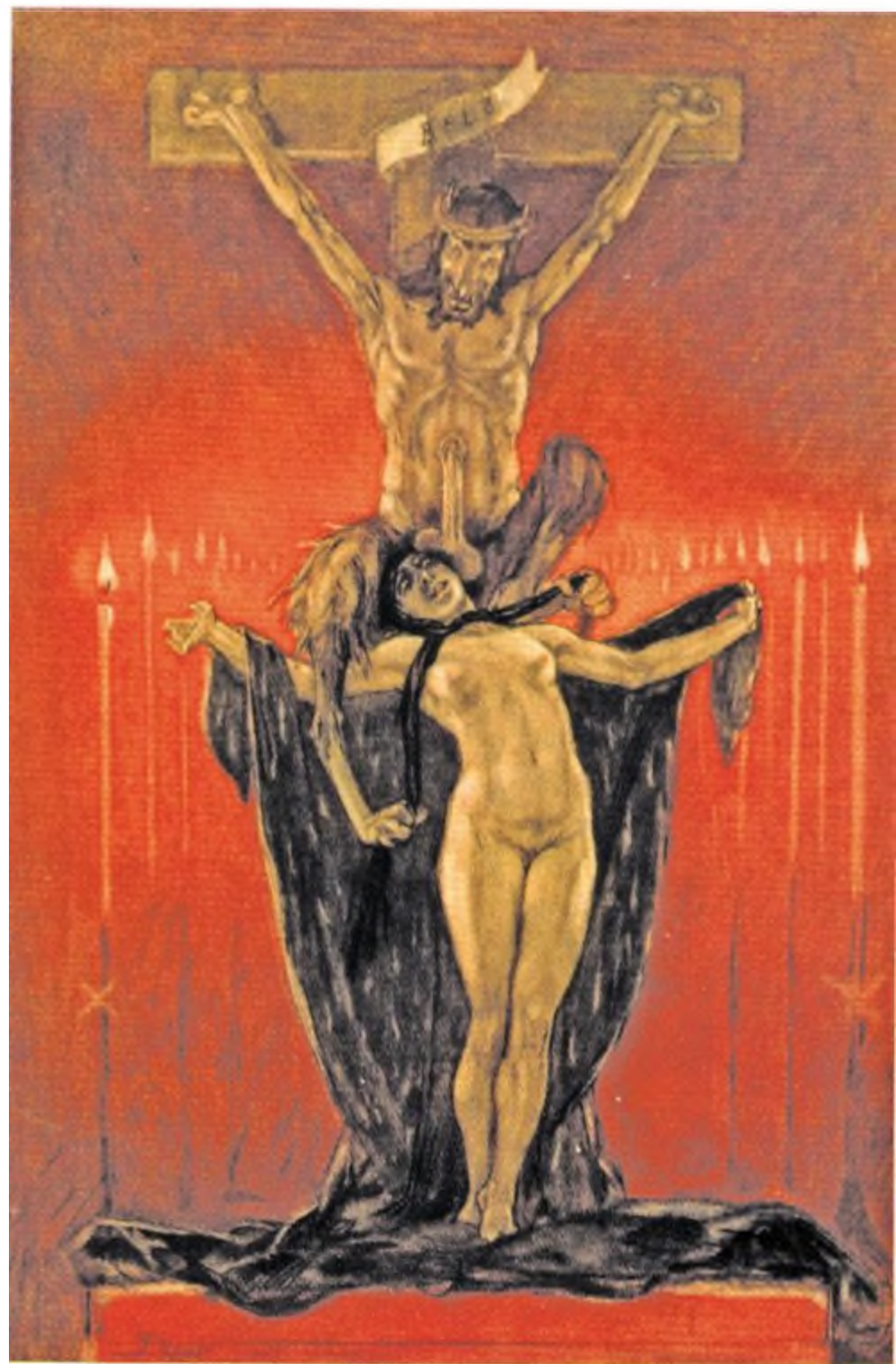
PORNOGRAPHY : PORNOGRAPHIC ART

Ever since cave drawings showing humanoid figures with over-sized phalli, art has been one of mankind's primary conduits of sexual expression. Some of the first examples of sexual art aligned to witchcraft and Satanism come from the period of the witch holocaust itself; drawings and woodcuts showing witches fornicating with the Devil or kissing His filthy backside, or flying naked to the Sabbat and there cavorting in unbridled orgies. Swiss artist Niklaus Manuel Deutsch and the German artist Hans Baldung Grien, a student of Albrecht Dürer, were among the most notable who, in the early 16th century, chose the subject of witchcraft as the matrix for a series of erotic drawings featuring nude women in lewd poses. During the same period, the Italian Francesco Parmigianino produced his famous image of a witch, surrounded by familiars and demons, flying to the Sabbat astride a huge disembodied penis.

The Romantic period saw a revival in depictions of Satan, from the Sabbats of Goya to Delacroix's evocation of Mephistopheles. Particularly lewd were the overtly phallic renditions by Achille Deveria in his series *Diabolico Foutro Manie* (literally, "Devilish Fuck Mania"), made around 1835.

A contemporary of Deveria's, Eugène le Poitevin, worked a similar vein in his series *Diableries Erotiques* (*Erotic Deviltries*, 1832).

But perhaps the true flowering of Satanism in erotic art came with the Belgian artist Felicien Rops (1833-1898). Rops, who had met Charles Baudelaire in Paris in 1864 and subsequently become a devoted disciple, thereafter commingled elements of death, prostitution and the Satanic in his work, particularly in his series *The Satanists* of 1882. Paintings such as "The Sacrifice" are clear and explicit depictions of Black Mass. In "The Calvary", a sexualized, demonic Christ with a huge erection perches on the shoulders of a crucified, nude Mary Magdalene in the role of the Whore of Babylon.



In the 20th century, new popular art forms evolved – a series of sexy photographic postcards from Paris, dated

around 1910, depict nude witches and attest to a powerful new medium for erotica.



Later in the century, the comic and graphic novel became more and more prevalent. Horror comics, in particular

Italian *fumetti*, were never shy to depict the sexy side of Satanism; one example is the series of *De Sade* comics of the 1970s, which inevitably linked the Marquis with Devil-worship.

These comics, however, were never sexually explicit; that was left to such US porn magazines as *Bitchcraft* or *Witchcraft Today*, which featured hardcore photo strips of girls being forced to fuck and suck at knife-point in Satanic covens.



A recent, more explicit *fumetto* is *Satan's Sex Book* by Rolf and Balance. But the ultimate hardcore graphic novel of sex and Satanism must be *Convent Of Hell* by Ignacio Noe and Ricardo Barreiro (Spain, 1997), which includes nun abuse for good measure. The story mixes elements from Japanese "tentacle porn" (in which nubile girls are raped

by the phallic tendrils of a demon), Lovecraft's Cthulhu Mythos, and nun possession films like *The Devils* in its depiction of a convent invaded by Beelzebub, the Horned One himself. With his massive, cum-dripping cock always plunging into some new oral, vaginal or anal orifice, Beelzebub whips the sisters into a carnal frenzy which is not for the easily offended. Lesbianism, crucifixions, orgies and murders also proliferate. The Devil is finally vanquished by papal stormtroopers equipped with guns that fire holy water. Beautifully rendered and unceasingly pornographic, *Convent Of Hell* is a short masterpiece of erotic blasphemy.



PORNOGRAPHY : PORNOGRAPHIC FILM

Satanism and pornographic cinema are known to have combined as early as 1928 with the German stag movie *The Black Mass*. Before that, the combination of the satanic and erotic had only really featured heavily in Benjamin Christensen's 1922 *Häxan* (aka *Witchcraft Through The Ages*), a classic Danish film which included female nudity in its depictions of devil worship. But not until 1968, and *Rosemary's Baby* [see under **Antichrist**], would there be a mainstream film which showed (though not explicitly) that most blasphemous of all sexual unions: coitus between a mortal woman and Satan himself. This copulatory theme would be echoed in such films as *Satan's Mistress* (1978) and *Incubus* (1981), though neither of these was remotely pornographic. Some of the other many "horror" films to feature softcore nudity and Satanism range from pseudo-documentaries (*Sex Rituals Of The Occult*, 1970; *Necromancy*, 1972) to Z-grade trash (*Blood Orgy Of The She-Devils*, 1972) to slightly more engaging efforts (*Simon, King Of The Witches*, 1971). Perhaps the best softcore film to feature a combination of orgiastic sex and Satanic venom was José Larraz' Spanish production *Black Candles* (1981). Raised above the level of pure exploitation by its director's style and vision, *Black Candles* (originally titled *The Sex Rituals Of Satan*) features homicidal sex magic, necrophilia, sodomy and other perverse rites as practised by a cult of libidinous Devil-worshippers.

Though a softcore porno featuring sex and the Devil – *My Tale Is Hot*, starring buxom stripper Candy Barr – had appeared in the USA as early as 1964, it was only with the advent of commercial hardcore cinema in the 1970s that explicit “Satanic porn” movies could suddenly be seen at theaters. The earliest example may be *Satan’s Sex Slaves* (1971): “Satan snares the souls of sex starved hippies. ‘They traded one moment of ecstasy for an eternity of pain!’”; but the most well-known and possibly the best remains Gerard Damiano’s classic *Devil In Miss Jones* (1972), which starred first-time porn actress Georgina Spelvin. Damiano, fresh from directing *Deep Throat*, made *Devil In Miss Jones* a much more cruel and sophisticated work. David Flint, in his definitive study *Babylon Blue*, describes the film thus:

“[*The Devil In Miss Jones*] tells the story of a plain, lonely spinster who slits her wrists in the bathtub, and finds herself in a halfway house to Hell. She begs her Devil, Abaca, for a second chance. She died a virgin, and wants to experience all she missed before her final damnation. As the film poster said... ‘if you have to go to Hell, go for a reason’. Her wish is granted, and she spends the bulk of the film exploring every aspect of sexuality, continually asking Abaca ‘how much time do I have?’. When her time is up, she discovers the truth about Hell, and the cruel joke played on her. Hell for her is a white room, with only one man for company – a man obsessed with a

non-existent fly. The film ends with Miss Jones frigging herself almost – but not quite – to climax, begging the man to ‘get me off’. Hell, for Miss Jones, is discovering the joy of sex and then being denied it for eternity.



“*The Devil In Miss Jones* is a stunning piece of work. Its dark, brooding atmosphere is in direct contrast to the light feel of *Deep Throat*. It is, in many ways, less a porn film than a piece of ‘anti-porn’. There’s no turn-on in this film; quite the opposite. The feel-good factor is absent, replaced by an overwhelming guilt... it’s probably the most nihilistic sex film ever made. Damiano’s directing is assured, and the performances are excellent, Spelvin in particular being utterly convincing in both sexual activity and virginal frumpiness.”

Several (inferior) sequels to *Devil In Miss Jones* have appeared over the years, of which the best may be the two Dark Brothers’ hardcore video productions *Devil In Miss*

Jones 3: A New Beginning and *Devil In Miss Jones 4: The Final Outrage* (both made in 1986) which create a wild, cartoonish world of kinky sex and hellish depravity, filled with garish colours and post-punk characters engaging in nasty sex.

Another sporadically effective experiment in this new hybrid genre was *Devil's Ecstasy* (1974). Nikolas Schreck (*The Satanic Screen*) describes the film as follows: "Heroine Helen (Cyndee Summers) comes of age and is drawn into the sinister legacy of her cheesily low-budget ancestral home. There, she is defiled by black-robed orgiasts in pentagram bedecked ritual chambers, images that recall the lurid fantasies inspired by media reports on contemporary Satanism in the mid-70s. Predictably, her clean-cut boyfriend (Rick Lutze) and a kindly professor come to her rescue. Despite the cliches of plot contrivance that abound, *Devil's Ecstasy* shuffles its narrative elements around in a pleasingly mysterious fashion, actually creating a modicum of suspense and uncertainty. The sex scenes are actually part of the story, rather than edited in as arbitrary icing on the cake. The fact that the performers are not the usual types cast in porno productions adds a tone of needed credibility to the proceedings."

Other examples include: *Sexorcist Devil* (1973): "A Vegas prostitute possessed by Satan slaughters her pimp, room-mate, a client and more. Bloody knife murders with

wet blow-jobs"; *Devil's Due* (1974): "Young runaway escapes abusive men, finding happy home with cult of satanic lesbians"; *Suburban Satanist* (1974, starring John Holmes):

"Jerry's sexy wife shows off her ass and blows him but he just doesn't want to fuck. Then there's Barney, a weekend Satanist who shrieks with evil laughter, spouts Lucifer mumbo-jumbo to his horny flock and fucks huge breasted Rosemary. 'Hail Barnabus!"; *Angel Above, Devil Below* (1975): "Randy, a gorgeous but precocious teenage girl is lured into a sexual trance while reading satanic erotica. She hears her mother fucking in the next room and begins caressing herself. She pleas for the devil who comes and takes possession of her cunt. Scenes with the devil speaking vile language from Randy's cunt, a cock-biting and pussy gagging"; *The Devil Inside Her* (1976):

"Mind-blowing, demon-infested tale of incestuous mayhem. A puritanistic farmer who rules over his family with an iron hand. He sadistically punishes his daughters, attempting to repress their sexual urges. The daughter's response is a revengeful pact with Satan. The huge cocked devil possesses the entire family. Identities shift and transform randomly. The mother, father and daughters fuck one another savagely. During an orgy scene 3 demons beat and piss on Annie Sprinkle"; *The Devil's Playground* (1977): "A sleazy-looking Lucifer, up from Hell, seduces nymphettes while they chew bubblegum, masturbate with

stuffed dolls and grimace unhappily. With S/M scenes and gooey facial cumshots..."; *The Rites Of Uranus* (1979): "Naive young women searching for meaning become victims of a sick, devil-worshipping cult that is obsessed with the anus. After signing away their worldly possessions, devotees don hooded robes and chant: 'Praise be to the mighty cock of Uranus/Enter my dark passage/Your anus takes my thrusts.' See girls offer up their assholes on the 'love altar' and debauched monks pack their fudge"; *All The Devil's Angels* (1979): "Ted is running a hooded sex magick witch coven. It's like he took every post-*Rosemary's Baby* dirty witchcraft paperback novel for housewives and distilled the eroticism. An impressive sexual smorgasbord"; and *Madame Satan* (1979): "During a séance a group of curiosity seekers is suddenly transported to Hell. It turns out Hell is not such a horrible place; everybody experiences the pleasures of the damned, the burning flames of perversion, and is then returned safely to earth. Madame Satan's a damned good orgy hostess!" (descriptions taken from Alpha Blue Archives catalog).

The most extreme example in this sub-genre is probably *Hardgore* (1974): "Young Maria is sent to Fox Hollows Sanitarium for treatment. During the day, sexy nurses pamper her with dildo therapy. At night Maria unwillingly participates in sex and death rituals practiced by resident cultists. A nurse has her throat slit while Maria attends a

castration gang-bang. The 'ultimate orgasm' is achieved by combining sex and death! An executioner fucks a hot nurse from behind, her body locked tight in a pillory. At the moment of orgasm, cum slathers her ass and the guillotine blade severs her head. Maria is taken to 'the room', a blood drenched cadavery where skulls bleed and hot red dildos spurt thick strands of semen.... a place of meathooks, blood stains and necrophilia".

Porno shorts, or loops, of the time included *Cult Of Sadists*, *Witch Sabbath: Hexensabbat*, and *Lucifer's Lust*.

PORNOGRAPHY : PORNOGRAPHIC LITERATURE

The Marquis de Sade, whose writings often owed much to the lore of Satanism, gave evidence in his novels of being a fanatical blasphemer (though he was certainly an atheist and his tirades are anti-religion rather than “pro-Satan”). De Sade’s works are the first to describe Black Masses in full pornographic detail. Several such scenes appear in his epic novels *Justine* and *Juliette*.

A Mass in a monastery was fully described in *Justine*: a maiden, as the Holy Virgin, with arms raised to heaven, was bound in a niche in the church. Later she was laid naked on a great table, candles were lit, a crucifix decorated her buttocks, and “they celebrated on her buttocks the most absurd mysteries of Christianity”. Then a mass was read on the same place. As soon as there was a Host of God, she seized the monk Ambrose and held fast to his penis, whereby the believers in the Host were derided with the maddest expressions.

In *Juliette*, two Black Masses were read over the exposed vaginas of two lesbians, then the Host was placed in human dung, after which the main altar became the place of the wildest orgies. In another scene, a statue of Christ was inserted into a girl’s vagina while the Host was placed in her anus, the priest crushing it as he sodomized her and shouted various blasphemies – “the foul torrent of his lubricity [surging] over the very body of his Saviour”. The largest body of libidinal blasphemies occurs in de

Sade's terminal atrocity bible *120 Days Of Sodom* (1784). In Book Two, a numbered list of sexual manias, numbers 55 to 74 are particularly relevant:

55. He fucks a whore throughout a Mass being held in his private chapel, and ejaculates furiously at the moment the Host is raised aloft.

56. He bribes a church confessor to yield his place to him, then proceeds to advise the young parishioners who confess to him the most lubricious behaviour while pardoning them all their sins.

57. He bids his daughter go to confess to a monk he has bribed, and secretly watches. The monk demands that the girl keep her skirts raised high over her thighs while she catalogues her sins, making sure her naked arse is positioned in full view of the father; thus he is able to hear his daughter's confessions while simultaneously contemplating her buttocks.

58. He celebrates a Mass attended by nude whores; while watching this spectacle, he rubs his cock between another girl's buttocks.

59. He bids his wife go and confess to a monk he has bribed; the monk seduces the wife and fucks her while the libertine watches in concealment. Should the wife ever refuse the monk's advances, he springs from hiding and pins her down so the monk may penetrate her.

60. He fucks whores on the holy altar while Mass is proclaimed, their naked arses spread apart on the sacred

stone.

61. He has a naked slut sit astride and bend down over a large crucifix, then plunges his cock into her cunt to the hilt; his thrusts make her clitoris grind against Christ's beard.

62. He farts and has a whore fart into the holy chalice, they both piss into it, they both shit into it, and finally he spurts his spunk into the mess.

63. He makes a small boy shit onto the plate of the Eucharist, then devours the turd while the boy suckles his cock.

64. He has two girls shit on a crucifix, then shits on it himself. They then wank him off against the three huge turds framing Christ's face.

65. He smashes a crucifix and several icons of the Virgin and Eternal Father then shits on the debris and sets fire to the whole lot. Another mania involves bringing a whore to hear the sermon; she wanks him slowly as he listens to the word of God.

66. He takes holy communion then, while the wafer is still in his mouth, has four whores shit upon it.

67. He bids a whore be blessed in holy communion then fucks her in the mouth and asshole when she returns.

68. He interrupts a priest in the midst of saying Mass in his private chapel, so that a whore can wank him over the chalice; he shoots his spunk into it then has the whore wank the priest until he follows suit. He then forces the

priest to drink down the tepid discharges.

69. He intervenes as soon as the Host is consecrated and forces the priest to sodomise a whore with it.

70. He makes a whore fart over the Host, he follows suit, then eats the Host while fucking the whore.

71. He compels a whore to shit on the Host, shits on it himself then hurls it into a privy.

72. He rubs a whore's clitoris with the Host until she drenches it with cunt-cream, then shoves it up her cunt and fucks her, ejaculating over it in turn.

73. He chops the Host up with a dagger, then has a whore ram the pieces up his shit-crust ed arsehole.

74. He has himself wanked and discharges furiously over the Host then, once he comes to his senses, feeds it to a pack of dogs.

Ever since Matthew Lewis' *The Monk* (1796) depictions of Satanic sex appeared in gothic and decadent literature. In the 19th century, the French poet Baudelaire emerged as a self-proclaimed "Satanic man"; his collection *Les Fleurs du Mal* (*The Flowers Of Evil*) is marked by poems such as "The Litanies Of Satan", which are paeans to sexual degradation. Baudelaire himself revelled in a life of filth, and kept as his poetic muse a diseased mulatto prostitute. His disciples included the artist Felicien Rops, and the decadent, drug-addicted poet Maurice Rollinat. *Les Fleurs Du Mal* have lost none of their potency with time; only *La-bas* by J-K Huysmans, with its lurid depictions of Black

Masses in Paris juxtaposed with the Satanic sex crimes of Gilles de Rais, comes near to achieving the same foetid aura of forbidden and “perverted” sexuality [see under **Black Mass**].

Very few 20th century authors could match the terrible blasphemies of de Sade, or the luxuriant, lascivious evils of Baudelaire and Huysmans. Even the venereal verse of Aleister Crowley, first made notorious in the collection *White Stains*, was mere scatology by comparison, as these lines from the later “Leah Sublime” illustrate:

“...Fuck! Shit! Let me come
Alostrael — Fuck!
I’ve spent in your bum.
Shit! Give me the muck
From my whore’s arse, slick
Dirt of my prick!
Eat it, you sow!
I’m your dog, fuck, shit!
Swallow it now!
Rest for a bit!
Satan, you gave
A crown to a slave.
I am your fate, on
Your belly, above you.
I swear it by Satan
Leah, I love you...”

Aside from the most clandestine of underground porn

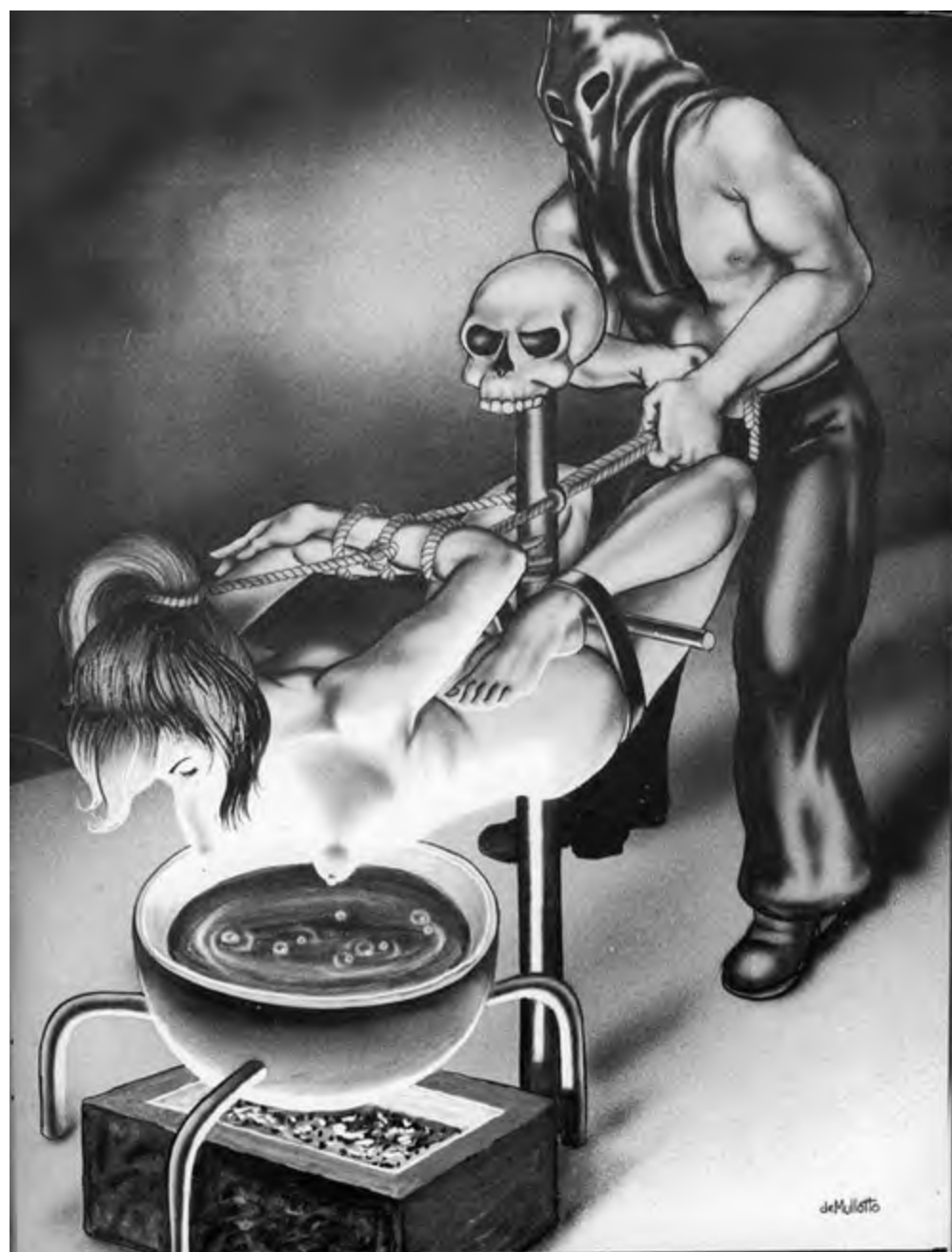
publications – such as *La Papesse Du Diable*, written pseudonymously by Surrealist Robert Desnos in 1931 – sex and Satanism in the 20th century were only mildly treated in such mainstream pulps as Dennis Wheatley's *The Devil Rides Out*.

The biggest flood of “Satanic porn” came in the liberal 1970s – in the wake of films like *The Exorcist* – with an imprint called “Satan’s Library”, published by Star Distributors of New York.



With lurid red covers and titles such as *Hell's Bitch*, *Lucifer's Altar Girl*, *Beloved Of Satan*, *Raped By The Devil* and *Satan's Sex Slave*, these books were heavy on hardcore sex and perversion, low on literary merit, and concerned young girls being raped, possessed and fucked by either demons or the Devil himself. Other titles included: *Satan's Mistress* ("He came to her in the night, and pressed His unholy shaft into her virgin hole. She screamed with pain

but remembered only the pleasure, for she had chosen to be Satan's mistress – as was her mother before her."); *The Possession Of Tamara* ("He felt the unbearable heat filling the room, pressing in, pinning him to the chair. She was doing it again, sucking him into her fiery hole, and there was no escape. He'd have to keep thrusting into her burning pit until he satisfied the creature that possessed the body of his twelve-year-old daughter... sweet little Tamara."); *Daughters Of Lucifer* ("They were created evil... one by one they changed from the sweet innocence of youth into lewd, lustful demons, demanding pleasure from their victims and giving only pain."); and *Orphans Of The Devil* ("The lovely child was standing there, her legs spread, her eyes flashing. 'Lick me,' she whispered, raising her dress and inserting her finger into her moist folds. 'Taste me, and be my slave.' The man knelt between her milky thighs and looked up into the fires of Hell..."). Star also published graphic novels, of which the most interesting may be Di Mulatto's *Mark Of The Master*, depicting a hooded sect inflicting Satanic tortures on nubile young girls: "The group's members called themselves merely The Acolytes. They are acolytes, followers, of Him called Asmodeus, or Beelzebub, or Belial, Lucifer, or Satan...".



Illustrations

1. *Calvary* by Felicien Rops.
2. Erotic postcard, Paris c.1910.
3. Cover of *Bitchcraft* magazine, featuring porn actress Rene Bond.
4. Panel from *Convent Of Hell*.

5. Still from *The Devil In Miss Jones*.
6. Cover art from *Satan's Library*.
7. Page from *Mark Of The Master*.

SATANIC SEX CRIME

Gilles de Rais (1404-1440) is perhaps the most notorious example in history of a Satanist who took sexual magic to sadistic and homicidal extremes – resulting in the deaths of a reported 800 children.

Gilles became heir, at the age of eleven, to the greatest fortune in the whole of France. When he was sixteen, he further increased his riches by marrying the immensely wealthy Catherine de Thouars.

By the time he was scarcely more than twenty, Gilles, a youth of “rare elegance and startling beauty”, had taken his place at the side of Joan of Arc, as her chief lieutenant: a post he occupied by order of his friend, King Charles VII. Here he served with such distinction as to be awarded the title of Marshal of France.

Historians have long pondered how it could be that Gilles, heroic soldier and protector of Joan of Arc, renowned for his mysticism and even his piety, should have suddenly in later years become the most fiendish, satanic, and murderous of men. There is much to suggest that it was precisely the death of Saint Joan that set him upon this terrible course.

Previous to his assumption of the role of Joan's guardian and lieutenant, there was, so far as is known, no suggestion of sexual abnormality in Gilles' behavior. He married, and his wife conceived a child. Like other

powerful men of the time, he had many mistresses, with whom he behaved in the usual and then-accepted manner. But once he had begun to ride at the right arm of Saint Joan, these mistresses were cast aside, his carousings were abandoned, and the mystical-ascetic side of his nature seemed to come to the fore.

There is good reason to believe that Gilles de Rais was the lover of Joan of Arc – though quite likely the relationship was never physically consummated. (The sexual organs of Saint Joan seem to have been much explored. We are assured that a medical examination yielded indisputable proof, presumably a hymen, that she was a virgin at the time of her trial; but we are also told that she was the victim of a “faulty womb structure,” such as could have explained her “hysteria,” which in turn could account for her visions, the voices she heard, and her other mental abnormalities.) The eventual capture of Joan plunged Gilles de Rais into a rage and anguish almost psychotic in its intensity. An attempt on his part to rescue her from her captors proved abortive, and Joan was burned. After this, Gilles separated from his wife, never had sexual intercourse with another woman, and embarked upon a career of crime and sacrilege perhaps unequalled in the annals of human infamy. It seems altogether likely that in so doing he was lashing out defiantly and with inexhaustible fury at the God who had permitted his beloved Joan to be tortured and burned as a witch.

Returning home, after Joan's death, Gilles shut himself up in his castle at Tiffauges. There, he surrounded himself with courtiers – mostly sycophants and freeloaders – squandering immense sums on lavish entertainments, in every way behaving like a man locked in mortal combat with despair and an overwhelming loneliness. So great were his expenditures that even his enormous fortune was soon seriously depleted; and he was reduced to selling off, bit by bit, his vast ancestral holdings of land.

Pondering his declining fortunes, Gilles turned to alchemy – to the alchemist's dream of converting base metals into gold. Soon he had established extensive laboratories in a wing of his castle, and there he labored feverishly, scarcely pausing to eat or sleep, and assisted by alchemists and magicians imported from all over Europe. But he labored in vain. The alchemists fleeced him of large sums of money and then disappeared, stealing away in the night. The magic of the magicians produced nothing magical. The prophecies of his astrologers – that "very soon" he would be successful in his efforts – all came to naught.

Disgusted, Gilles dismissed all but a few of his favorites and imported a fresh crop of adepts, alchemists, and other charlatans. They proved a more sinister lot than their predecessors, and were not long in persuading Gilles that only by enlisting the aid of the Devil would he be able to obtain the gold he desired, while only by committing the

most abominable crimes would he be able to interest the Devil in his cause.

Gilles' first crime was committed under the able tutelage of the most sadistic and persuasive member of his retinue, the sorcerer Prelati. In Prelati's chambers in the castle, Gilles seized a young boy, slit his throat, severed his wrists, cut out his heart, and ripped the eyes from their sockets. The boy's blood he saved for the purpose of writing down pacts and evocations.

Gilles de Rais had discovered what was henceforth to be the consuming passion of his life – the torture and murder of children under Satanic auspices. Hereafter, wherever he travelled – apparently accompanied by his own demonic familiar, Barron – the children would disappear, never to be seen again.

Finally brought to trial in 1440, Gilles himself recounted how he delighted in visiting a room where a child had been suspended from a hook by one of his confederates. Seeing the child's plight, Gilles would at once feign horror, cut the ropes, take the boy tenderly on his knee and dry his tears, assuring him that all was now well and that he would soon be safely returned to his mother. Then, once he had gained the child's trust and affection, he would produce a knife and cut the child's throat – after which he would sexually violate the corpse.

Etienne Corillaut, one of Gilles' personal attendants, testified that Gilles, "...in order to practice his debauches

with said children, against the use of nature, first with licentious passion [would] take his penis in his hand, rub it so it became erect and sticking out, and then place it between the thighs or legs of the said children, and rub his said virile member on the belly of the said children with much gratification, heat and libidinous excitement, until he emitted his sperm on their stomachs.”

(After which, of course, the children were murdered and dismembered, the blood and portions of the remains being saved for magical purposes, the rest tossed down a sewer or otherwise disposed of.)

This same Corillaut also testified that Gilles, “...after having had an orgasm on the stomach of the said children, holding their legs between his, had considerable pleasure in watching the heads of the children separated from their bodies. Sometimes he made an incision behind the neck to make them die slowly, at which he would become greatly excited, and while they were bleeding to death he would sometimes masturbate on them until they were dead, and sometimes he did this after they had died and while their bodies were still warm. In order to stifle the cries of the children when he wished to have relations with them, he would first put a rope around their necks, and hang them up three feet off the floor in a corner of the room, and just before they were dead he would cause them to be taken down, telling them they would not utter a word, and then he would excite his member, holding it in

his hand, and afterwards have his emissions on their stomachs. When he had done this, he would have their heads separated from their bodies. Sometimes he would ask, when they were dead, which of these children had the most beautiful head.”

As regards this latter item, it was testified that it was one of Gilles' pleasures to have these heads of children stuck on upright spikes. A professional beautician, a member of his entourage, would then be called in, and the child's hair would be exquisitely curled, its lips and cheeks rouged, and so on.

When enough heads were accumulated and thus prepared, Gilles would hold a kind of beauty contest, with everyone voting on which head was the most beautiful – after which the “winner” would be put to use in a grotesque act of necro-fellatio.

It is said that Gilles, after the commission of crimes of vampirism and necrophilia, would fall into a deep slumber, almost a coma, and it is interesting to note that both Sergeant Bertrand and Henri Blot, two other vampires and necrophiles, also fell into such slumbers just after the completion of their assaults on dead bodies – Blot, in fact, being captured when he fell into such a sleep at the very side of the cadaver he had dug up and ravished in a public cemetery. This curious phenomenon has been noted in other cases as well.

Gilles, when finally brought to trial and forced to listen to

near-endless recounting of his crimes, made a formal repentance and was granted by the tribunal the mercy of being strangled before being burnt – and further, he was never actually burnt at all, since his family was allowed to retrieve his body once it had been suspended over the flames in token obedience to the sentence of the court. He was given Christian (Catholic) burial in a nearby Carmelite churchyard.

As for his confederates, some of them equally as guilty as Gilles, or almost so, many of them were never punished at all, while even the blood-stained Prelati, Gilles' chief accomplice, remained in prison only a few months and was then pardoned. It is thought likely by some historians that this was their reward for testifying against their master – and that both ecclesiastical and civil authorities were far more interested in obtaining Gilles' money and properties, which were still considerable, than in punishing him for his crimes.

The life and crimes of Gilles de Rais, who has often been identified with the character of Bluebeard, have inspired many written works both factual and fictional.

In more recent times, an upsurge in Satanism in the 1970s was documented in such books as Laurence Theodor's *Sex, Sorcery And Satan* (1974), "a shocking report on the growing power and influence of witches and Satan worshippers in America". Inevitably, Theodor posits that certain homicides – in particular the assassination of

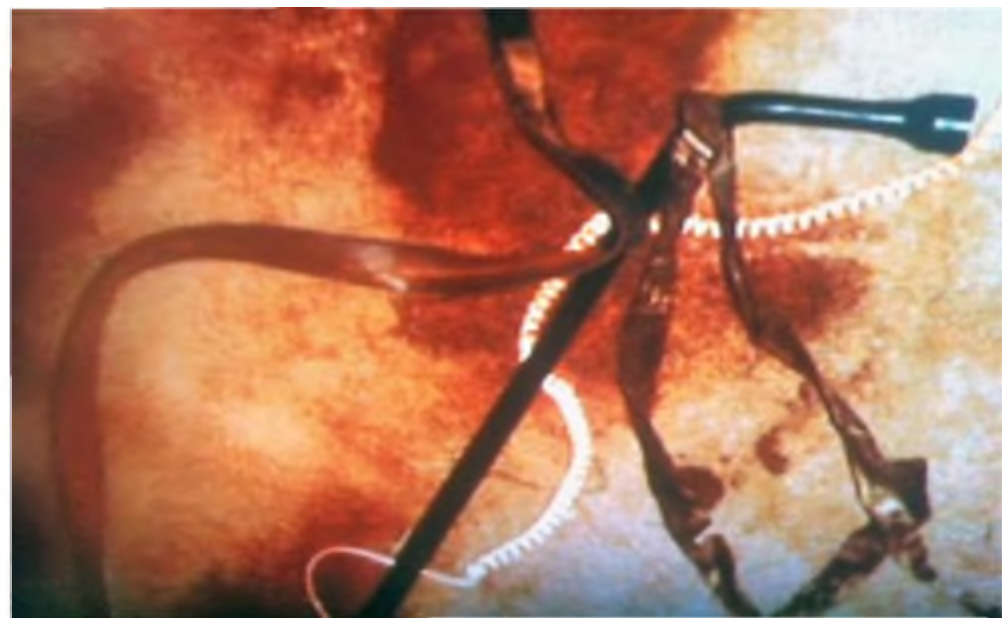
Robert Kennedy by Sirhan Sirhan – were motivated by Satanic worship and occultism.

Other cases quoted include that of killer John Linley Frazier:

“Drugs, radicalism, and ecology all combined in this Santa Cruz murder. Victor Ohta, a wealthy eye surgeon, along with his wife, secretary, and two of his children, were shot to death in the ultra-modern Ohta home. After setting fire to the house the murderer stuck a note on the windshield of Dr. Ohta's Rolls-Royce. ‘Today World War 3 will begin... anyone and/or company of persons who misuses the natural environment or destroys same will suffer the penalty of death by the People of the Free Universe.’ The signature on the note consisted of the four knights of the Tarot.”

Richard Ramirez, a sadistic rapist-murderer otherwise known as “the Nightstalker”, is a classic example of the modern-day sexual psychopath whose crimes are inspired by notions of Satanism, in particular the pseudo-Satanism peddled by purveyors of “heavy metal” rock. Ramirez – said to have developed his lust for sexual violence after his brother returned from tour of duty in Vietnam with a series of photos showing him raping and later fucking the severed head of a Vietnamese woman – was also heavily into the superficial “occult” imagery purveyed by bands like AC/DC (his favourites) with such tracks as “Highway To Hell”. Setting out on a nocturnal mission to “rape for

Satan”, Ramirez quickly progressed to torture and murder. Between June and August 1984 he is said to have raped and/or killed at least 13 victims, who would often be forced to “Hail Satan” during the commission of his ghastly crimes. He would also daub occult pentagrams in blood or lipstick at the scene of many of his attacks. Tried on 43 counts in 1988/9 and sentenced to death, Ramirez quickly attracted his own expansive coven of female murder groupies – no doubt seduced by his “Satanic glamour”.



Other “Satanic sex criminals” have included the sadistic Seattle paedophile, Westley Allan Dodd, whose diaries were interspersed with prayers to Satan amongst the grisly details of his crimes.

The exact extent of “Satanic child abuse” is unknown, but it is without doubt one of the most troublesome aspects

of modern society. A recent report states: "Sexual abuse in the extreme includes ritual and cult abuse. Ritual abuse involves a specific rite or form in which the abuse is encapsulated.

Cult abuse embraces a 'religious' or spiritual belief system, usually Satanic. Cults may consist of individual 'dabblers' or small, isolated groups. They may also include generations within families or whole segments of communities. They operate by destroying all bonding for their victims, and surrounding the child with total unpredictability or powerlessness. Drugs or trickery may be employed... sometimes even murder."

One striking recent example of Satanic child abuse came from South Africa: "Superintendent Rikita Everton was testifying in the trial of 38-year-old tattoo artist Robin Malcolm Classen, who stands accused of subjecting three young children to sexual and Satanist rituals over a period of several months in 2000. Counsel for Classen said it was strange that the children never testified about being taught astral projection, although one of the boys said he had been crowned as 'the king of Satan' and claimed he could move objects with his eyes. The court has been told of crosses carved on a boy's wrists, a goat's skull without the horns, a 'black thing' in the cupboard, neon green powder that 'appeared' on the ground, and a cupboard door flying through the air. The heavily tattooed Classen, 38, is accused of committing Satanic rituals with three

small children. He allegedly also repeatedly raped the little girl, who was seven years old at the time, and allegedly sodomised her two brothers, who were aged nine and eleven”.

Illustrations

1. Richard Ramirez crime scene photograph.

SCATOLOGY

Whatever waste came out of the human body – faeces, urine, menstrual fluid, vomitus, pus, semen, etc. – was put some use by the witches, either ritually, as elements of the famous *dreck apotheke* (“filth philtre”), or both.

Demons were held to love filth generally and faeces in particular. It was often said of witches that they had a stink about them, acquired from the embraces of demons animating cadavers in decay, or because of their own bodily filth and the excrements with which they worked.

Demons encouraged witches to be dirty and stinking, and discouraged them from washing their bodies, especially their bottoms, which they liked to lick. When a demon gave a present, it was likely to be made of dung. To successfully perform an incantation, the hands should not be washed (this being just the reverse of the practice of the white magician, who cleanses his body, and especially his hands, before setting to work).

When Martin Luther farted to drive away the Devil, it was supposed to be the stench that the Devil found unbearable. But this is strange, since ordurous stench is characteristic of devils, and Satan Himself is the Prince of Stenches, particularly faecal ones. Luther's practice makes more sense if seen as derived from the old Eastern belief that demons might be ejected from one's body by farting (the same thing the Messalians sought to accomplish by nose-blowing and spitting).

Worship of faeces and the anus is emphasized by the practice of the Devil's kiss, by which witches kissed the Devil's filthy sphincter as an act of homage; and the Devil's anus itself was held to be a talisman of occult and evil power.

The belief in the magical power of human wastes (and of menstrual juices, semen, and other body substances) certainly goes back to remotest antiquity and is to be found among primitive peoples of the present as well as of the past. In the past, of course, it was found also among civilized peoples, and abundant vestiges linger in the most advanced nations of the present day.

Somewhat as the old gods were turned by the Christians into devils, so the excreta, which originally had possessed power for good, came to be regarded in the West as being in the service of evil. Havelock Ellis (*Studies In The Psychology of Sex*) wrote that "It is not surprising that while along the line of orthodox religion, holy water, with the advance of civilization, has become completely dissociated from urine, along the line of magic and witchcraft the association continued. Thus in French ritual witchcraft the Devil used holy water which was sometimes urine, and with this all present were aspersed."

The evil power of urine was accepted by the Hebrews, who held that to urinate in a prayer book was to destroy the force of the prayer. Neither should a prayer book be used in any room where a vessel of urine is standing; if such

use is unavoidable, then pure water should be sprinkled on the prayer book to counteract the force of the urine. But in the world of Islam, on the other hand, urine continued for a long while to be a potent force for good; brides and grooms were sprinkled with it, precisely to protect them from the malign powers of devils.

That the holy water used to celebrate the unholy rites at the Sabbat was urine has been stated by many writers.

Boguet in his *Examen Of Witches* says: "And to make Holy Water, the Devil pisses in a hole in the ground, and the worshippers are then sprinkled with his urine by the celebrant with a black asperge".

For a time, reports that the holy water used by witches was yellow had baffled authorities. So, too, had reports of certain discolored hosts – a mystery cleared up when it became known that faeces, menstrual blood, vomitus, pus, etc., were used in the concoction of the sacral wafers. Some of these substances were also used in the liquor employed to travesty the drinking of the blood of Christ. The bread and wine of the eucharist were further defiled by obscenities pronounced over them.

It was a common belief that the Sabbats could only be held in places where there was a supply of water, but urine sometimes obviated (or fulfilled) this requirement. The great Bodin, for example, drew upon his experience to (practically) confound those who insisted that a stream or lake must be near the Sabbat site, pointing out that the

witches could, if need be, make their own water:

“Yet I shall say that, according to Antoine Candillon’s statement, there must be water in that place; for when she was asked if she had been at la Georgière, she answered that the Sabbat was not held there because there was no water. And I think that the reason for this is that, in order to cause it to hail, witches usually beat water with their wands; and, when there is no water, they make a hole in the ground and piss in it, and beat their piss.”

And another distinguished authority, the 17th century friar Francesco-Maria Guazzo, quoting De Raemond, told of a young girl who confessed that holy water was obtained at the Sabbat by “a goat pissing in a hole in the ground”.

A person might be magically murdered or tortured by means of his excreta if it fell into the gnarled hands of witches. Even newly baptized infants were not immune and would suffer terrible agonies if witches boiled their urine.

The witch Joanna Meriweather burned a holy candle mounted on the dung of Elisabeth Colsey, her aim being that Elisabeth’s buttocks should fall away into separate halves.

Faeces and urine of hanged felons, who were left at crossroads as a warning to incipient offenders, were especially valuable in the preparation of poisons; and the ejaculate of a hanged man was often an essential of the witches’ ointment. If the hanged man was red-headed and

devout, the ingredient possessed even greater virtue. It was also said that the semen of a hanged man, if it seeped into the soil, would produce the mandrake or mandragora, a key root in the witch's recipe book; shaped like either a man or woman respectively, the roots would shriek in pain when plucked.

Belief in the aphrodisiacal power of both urine and faeces was prevalent among witches (and/or witch-burners). This belief has prevailed up to recent times, and the practice may still be in favor, with some German brides pouring their urine into the coffee of their husbands with a view to intensifying the man's ardor and insuring his fidelity.

An old witch who favored dung as a sex stimulant mixed her faeces with the food of four successive abbots of a monastery. She indicated that each one had consumed a considerable portion of the produce of her bowels, showing the judges how much by marking off a place on her arm.

Three of the abbots became so ravenously lustful, she said, that they copulated with her until they perished of sheer exhaustion. The fourth, as a consequence of his excessive, even insatiable, venery, went stark raving mad. It is worth noting here that Lilith, the first and most deadly succubus, was sometimes said to have been herself created from dung.

Witches in Germany would stand on a dung heap to renounce their Saviour and pledge their loyalty to the

Devil. Sometimes this could be accomplished very simply, just by saying: "I stand here on this shit and renounce Jesus Christ." But in other cases a more elaborate ceremony was required or preferred.

Faeces might also be employed to cause various ills, including demonic possession. Françoise Secretain, one of history's most famous witches, caused demons to possess eight-year-old Loyse Maillat by forcing the child to eat a dung cake.

Semen and menstrual blood were both sometimes ingredients of the witches' ointment, with the semen of wizards being particularly well suited to this purpose. More often, and as mentioned, these substances were used in the preparation of the eucharistic bread and wine. The inquisitor Jacquier, in the 15th century, told of a priest who copulated in a church and, collecting his own semen, mixed it with holy chrism oil.

An early example of such practices was that of the Carthaginian Manichaeans, who sprinkled their eucharistic bread with semen. This accusation against the Manichaeans was made by Saint Augustine, who said that the purpose was to "purge the divine substance from the bread". Augustine added that semen was sprinkled on or cooked into other foods by the foul heretics, and for the same flagitious purpose. The semen used could be that of a man, or it could be obtained from some beast.

The desecration of the eucharist, however, did not reach

its full flowering until the 18th and 19th centuries, when more sophisticated Satanists committed sacrileges at Black Masses that most probably never even occurred to the witches of the Middle Ages [see under **Black Mass**].

SEX MAGIC

It might be said that there are two general kinds of sexual magic: sexual acts aimed at achieving magical ends; and magical acts aimed at achieving sexual ends. While the first-mentioned certainly had at least a secondary place in witchcraft, data are scant and this is a much more common practice of recent times; magical acts aimed at affecting sexual behavior and capacities were the mainstay of the medieval witch or sorcerer.

Much of the magic or witchcraft of the witches was aimed not just at sexual acts, but also at reproduction. Magic was used to inflame erotic passions or to suppress them; to cause impotence and frigidity; and to cause sterility, abortion, and stillbirth. Humans were the usual victims, but animals might also be targets.

Witches could also disrupt or block the passage of feces and urine from the body. This they accomplished in various ways: causing rectum and urethra to clench, or to flesh over at their openings; in certain cases, the bewitched person might even be forced to vomit their own excrement.

Sometimes, too, victims of witchcraft were made to void all manner of oddities, such as stones and balls, hair and pig's bristles. In one famous case in France an adolescent boy "urinated" not water but a half dozen pieces of paper inscribed with "strange characters", and some

peas. (Interestingly, this event followed what seems to have been some homosexual activities between the youth and his schoolmaster, who was then branded a witch.) One of the techniques used by witches to prevent urination was the same employed to make men impotent – the tying of knots in a cord. Many men, unable to pass water because of such hexes, suffered greatly and at last died.

Witches dried up the udders of cows and also stopped the flow of milk in lactating mothers, the aim of course being to starve the calf or the infant. But the witch, paragon of sexual evil, might be successfully opposed in such cases by the virgin, epitome of sexual (or sex-less) good. Whatever the witchcraft employed, the virgin might overcome it by means of a counter-agent as simple as the utterance of the Angelical Salutation.

That witches concocted love potions (using semen, human and animal genitalia, the multivarious items of the *dreck apotheke*, etc.) is well known. But there were other methods of arousing lust, some by means of witchcraft and some by direct intervention of demons. For example, De la Tone said that the demon, to awaken strong desire, could introduce sex stimulants into the human stomach. Sexual depressants (anaphrodisiacs) might also be introduced, with the result that the genitalia became anaesthetic. (Some witches were also anaesthetized by demons, or their body temperatures drastically but

fear of impotence was widespread; and this in its turn probably indicates a high incidence of potency disturbances – no surprise when one considers how licentious the times were on the one hand, and how thoroughly sex was damned on the other (not to mention such likely contributory factors as poor diet and hygiene). Robbins (in *The Encyclopedia Of Witchcraft And Demonology*) says that Ivo of Chartres, who died early in the 12th century, was the first Catholic theologian to deal at any length with ligature. However that may be, medieval executions of witches for the offense go back much earlier. In the 7th century in France a renowned witch was executed. The woman, Brunehaut, was put to death in 613 by order of Clothaire II. She was especially feared for her ability to inflict impotency on men.

Aquinas stated in his *Quaestiones Quodlibetales* "that demons are something and that they can do harm by their operations and impede carnal copulation". Aquinas noted various methods by which demons produced impotence and various forms the impotence might take. One procedure of demons, he said, is to make a particular woman, perhaps a wife, so unattractive to a man that he will have no desire for her and hence be unable to copulate with her. The statement of Aquinas was very frequently cited by subsequent authorities.

(Impotence was frequently held to be a characteristic of Satan. Psychoanalysts note in many of the tales about the

Devil symbolic attempts to castrate Him, or to affirm His impotence. Thus, as an architect or engineer, the Devil is never able to complete the buildings and bridges He begins. His plans and projects are never finished. His deals always fall through, or at least they fall through in most cases. Even when He has contracted for a soul, employing neither coercion nor skul-duggery, He is often denied payment. He has no semen, and if He wants to copulate He is obliged to steal the penis of some man or beast.)

Early Christian authors, regarding impotence as more blessing than curse, had declared that angels could take away a man's virile powers, although this was something they usually did only on request and as a token of particular esteem for the individual to be unsexed. Saint Gregory told of the Blessed Abbot Equitius, incessantly distracted and tormented by the provocations of the flesh, who called upon God to set him free from this great evil. An angel came down one night and removed all sensation from his genitals, so that he was as if sexless, which enormously increased his influence as a preacher. God similarly answered the prayers of Saint Serenus, sending down an angel who "seemed to open his belly and take from his entrails a burning tumor of flesh, and then to replace all his intestines as they had been; and said: Lo! the provocation of your flesh is cut out, and know that this day you have obtained perpetual purity of your body,

according to the prayer which you prayed, so that you will never again be pricked with that natural desire which is aroused even in babes and sucklings." (The sexuality of infants and children was very well known in the past, was later denied in the interest of the myth of the "purity" of children, and had to be discovered all over again.) It is plain that castrating angels took away not only the capacity for sexual intercourse, but also the *desire* for it.

Witches and demons were of course less charitable. Only the wherewithal for achieving gratification was interfered with, while the lust not only remained but presumably raged all the more fiercely since the hunger could never be even slightly assuaged.

Different theorists mentioned various forms the impotence inflicted by demons and witches might take. Peter of Palude, for example, said that devils have five ways of preventing husbands from doing their duty by their wives:

1. They interpose themselves between the man and the woman so that no contact of the flesh is possible.
2. They "freeze" desire.
3. They make the woman appear loathsome to the man.
4. They act directly on the penis, making erection impossible. (It might be noted here that Hostiensis, in his *Summa*, said that when the impotence is due to a natural defect, or to "coldness of nature", the penis lies limp and no stimulus suffices to rouse it. When the impotence is by

witchcraft, however, the organ "becomes stirred and erect, but yet cannot perform". This would seem to conflict with Palude's view.

5. They "prevent the flow of the vital essence to the members in which lies the motive power; by closing as it were the seminary ducts, so that it does not descend to the generative channels, or falls back from them, or in any of many ways fails in its function".

Peter of Palude neglects to mention a technique which was the most fearsome and drastic of all – the "theft" of the penis or testicles or both, or the causing of those organs to "disappear".

Whether devils and witches might steal a man's privy parts, and whether they could then restore what they had taken away, was much disputed by savants. It was commonplace, it would seem, for the sexual apparatus to turn up missing, and priests wrote of seeing with their own eyes good church members so mutilated. Some held that devils could in fact rob a man of his generative parts, but it was more generally believed that the goodness of God was such as to forbid so desperate a depredation. Those inclining to this last-mentioned position could not deny that penises and testicles sometimes mysteriously vanished, leaving shame-faced and grieving eunuchs where stout fellows well equipped as any had been; but they explained that this was illusion only. Priests might sometimes restore the "missing" organs, as might

sorcerers, but to enlist the aid of miracle-workers other than God's own servants on earth was strictly forbidden, and violators were subject to grave penalties.

Still others held that devils could actually remove the sex organs from the human body, but that witches, being of inferior powers, could only create an illusion – real enough to the victim – that the phallus had been removed. One picturesque manner of making the penis seem to have disappeared was mentioned by Kramer and Sprenger. Demons, they said, could interpose between the body of the victim and his senses of sight and touch some smoothly fashioned body in the color of flesh, "so that it seems to him that he can see and feel nothing but a smooth body with its surface interrupted by no genital organ".

Those who thought that witches actually stole away the penises of males provided many "case histories" to substantiate their claims. One case offered in evidence was that of a man who prevailed upon a witch to return the organ she had pilfered. The crone took him into the woods and led him to a large nest containing a dozen or more male organs.

The man, whose own instrument had been of modest size, identified as his the largest of the lot, a truly formidable engine, which later turned out to be the much exercised property of the parish priest.

Where it was believed that witches only made the genitals

invisible, it was sometimes added that the enchanted organs might still be seen by some person of unusual purity, such as a saint, or a virgin of extraordinary piety. A fairly typical case of a male organ made invisible by witchcraft was cited by Remy:

"An old man, the porter of the Fortress of Bassompierre, had married a young wife, but continued to maintain connubial relations with a woman who had been his mistress before his marriage. His wife was indignant at the presence of this adulteress, who was not to be compared with her for youth or comeliness, and (as is usually the case) went and told her trouble to a neighboring woman and asked her to advise her what to do. Her neighbor (whose name was Lahire) told her to be of good cheer, for she had ready a remedy for that misfortune; and she gave her a herb plucked from her garden and said that if she put the juice of it in her husband's food, he would immediately forget his other love. So she seasoned his next meal with this juice; and at first his head grew very heavy, and then he sank into a profound sleep, on at last awaking from which he found, not without shame, that his whole masculinity had been taken from him. Being unable to conceal the fact any longer, he told his wife of his misfortune; and she, seeing that she had been deceived by her own imprudence and thoughtlessness, and that in begrudging the part to another she had herself lost the whole, told her husband how it had all happened; begging

him to forgive her, since she had acted out of her great love for him. The husband readily pardoned her, since he knew that he had brought the misfortune upon himself by his lecherous lascivious-ness: and laid the whole matter before the Lord of the place, François de Bassompierre... He, considering it to be his business to take care for the health of one of his servants, and to punish the witch in exemplary fashion for so shameful a crime, had that woman brought before him, and so terrified her by his threats that he compelled her to restore to the man that of which she had by her evil arts seemingly robbed him. This she did by giving him another herb; and so, being convicted by her own act, she was cast into prison and soon afterwards met the fate she deserved in the flames. It is perfectly clear, then, that there was no actual loss of the man's generative organs; but that a false glamour was drawn over the eyes of those who imagined them to have disappeared. For how should it be more possible for that member to grow again once it had been cut off than for the head or any other limb to be renewed after it had been amputated from the body?"

(That witchcraft can result in psychical impotence is not to be doubted, and among primitive peoples such witchcraft is widely practiced even today. Even in the 20th century, it was of rather common occurrence also among African-Americans of the deep South. In Shreveport, Louisiana, in the 1950s, an African-American was

sentenced for attempting the murder of another who allegedly had put such a hex on him. The assailant stated that he believed that he could recover his lost potency by killing the witch – something he strove manfully to do, beating that sorcerer savagely on the top of the head with a thick board.)

Boguet's experience with the forms of impotence resulting from witchcraft generally confirms what has been said: "They also cause a man's virile member to disappear and be concealed, and then to reappear at their own pleasure. This is widely practised in Germany.

"At times also they prevent carnal copulation between a man and a woman by relaxing the nerves and depriving the member of rigidity: at other times they prevent procreation by turning aside or blocking up the seminal ducts so that the semen does not reach the generative cells. And they hold a married couple thus bound for as long as it pleases them, sowing ten thousand other seeds of discord between them besides."

Sometimes a man's semen was made to congeal and become hard as rock, so that it could not flow out of his urethra. A penis might be reduced to a mere shriveled shred of flesh, and the female genitals caused to dry up and wither, or to close tightly so that penetration became impossible. Not infrequently a man's organ was made to withdraw up into his belly, whence it might with luck be recovered by medical, rather than magical, intervention.

Although there were a number of ways of inflicting impotence, tying a knot in a cord was by far the most common. Women were made frigid by the same sorcery, and there were at least half a hundred different knots, each inflicting a different degree or form of impotence or frigidity.

One knot was especially designed to prevent conception, and also to keep the witch advised of how things were going: each time a coition took place and a pregnancy was thwarted, a "wart" would appear on the knotted cord.

The witch might seek to inflict a permanent impotence or she might inflict impotence only for a stipulated period.

That was why, as mentioned elsewhere, divorces and annulments were usually granted only after a considerable lapse of time, often three years, at the conclusion of which the impotence was presumed permanent. Frigidity of wives, even though inflicted by witchcraft, was usually no basis for terminating a marriage since coition could still occur, and it was not thought that conception was interfered with by such a condition.

Witches were frequently employed by other women to make males impotent. A woman whose lover was about to marry someone else might turn to a witch and pay her a fee to prevent the marriage or its consummation. The penance for soliciting a witch to inflict ligature for a purpose of that kind was forty days on bread and water. That was one penalty.

The canons held that anyone who through desire for vengeance or because of hatred prevented a man and woman from begetting a child was to be classed as a homicide. (Use of any contraceptive device was also sufficient to brand the users as homicides. It was not essential that demons and witchcraft should be involved.) There was also an abundance of remedies and preventives for impotence, frigidity, and sterility induced by the magic of witches. Sometimes God would himself take a hand and restore a man's potency when he had been deprived of it by ligature. One approached the Almighty prayerfully, promising never to engage in adultery or sodomy or zoerasty or any other prohibited erotic activities if only the missing or debilitated part should be returned to good working order. Married men had also to reassure the Deity that in wedding their wives they had not entered into the union merely for the purpose of indulging base fleshly appetites.

Confession, the shedding of many tears, plentiful use of the sign of the cross, humility, meditation, and a pilgrimage to a holy and venerable shrine might undo what witchcraft, fell and felonious, had wrought. Most efficacious of all, some clergymen declared, was a large contribution to the churches.

Sometimes a wife could undo the ligature that penalized her no less than her husband by having him urinate through her wedding ring. Going to the woods and there

looking at a magpie's nest might also turn the trick. Those who preferred prevention to cure sometimes fell back upon the (forbidden) use of pagan amulets and charms, usually representations of the sexual organs, to thwart attempts to unman (or unwoman) them, whether by demons or witches. Ernest Jones mentions symbolic amulets: upright knife and broomstick (phallic symbols); a horse's skull, a goblin's foot and a pentagram (bisexual symbols); and horseshoes and hag stones, or rocks with holes bored through them (vulva symbols).

Witches themselves could in most cases counteract or nullify the witchcraft, supplying an antidote, or a love potion or philtre so powerful as to override the impotence or frigidity. It was also said that if a man would spend the night in the bed of the witch who had hexed him, she would restore his potency in order to enable him to copulate with her, and then permit him to retain it if his performance was satisfactory.

SEX MAGIC : MODERN SEX MAGIC

Modern sex magic more often than not falls into the “reverse” category of sexual acts aimed at achieving magical ends. The most infamous practitioner of sex magic in recent times was Aleister Crowley (1875-1947). Crowley, through his carefully cultivated reputation as “the wickedest man alive” and his self-association with the Anti-Christ by adopting the epithet “Great Beast 666”, was known in the popular imagination as an arch-Satanist and black magician. This is not strictly true. Crowley in fact developed his own magical system, which he termed “magick” (the “k” standing for *kteis*, meaning “vagina” in Greek, at least according to one of Crowley’s explanations).

Seemingly obsessed with sex, and sexual degradation in particular, Crowley within this system regularly practised rites with both male and female acolytes (the females being known as his “Scarlet Women”) that included fellatio (active and passive), cunnilingus and the drinking of menstrual blood, masochism, sodomy (active and passive), coprophagia, urolagnia, and even bestiality. Crowley in particular was accustomed to eating his own semen, which he regarded as the most potent magical “elixir”. Much of this activity is documented in his sex diaries *Rex De Arte Regia* and *The Magical Record Of The Beast*.

For a while Crowley had his own remote base, the

so-called Abbey of Thelema in Cefalu, Sicily, where for several years he practised all manner of orgiastic magical workings before being expelled by Mussolini.

Cynics claim that Crowley's career as a magician was entirely fabricated to facilitate a life of debauch, whilst others regard him as a true visionary of the 20th century. Either way, he remains a remarkable and undeniably unique figure.

Crowley's magickal methods are comprehensively examined in *Megatherion* by Francis X King (Creation Books, 2004).

Less known than Crowley, but equally revered in magic circles, was the artist Austin Osman Spare (1886-1956). Spare's particular brand of sex magic centred largely around masturbation, coupled with visual formulae or "sigils", by which he claimed to summon forth male and female elementals who in turn would copulate amongst themselves, breeding more astral beings. By binding these elementals into his sigils, Spare could "activate" them (each sigil having a specific purpose). Spare's theories and grotesque, sexually-oriented artwork featured in several books, including *Earth Inferno*, *The Book Of Pleasure* and the unfinished *Zoetic Grimoire Of Zos*. Spare's methods were later adopted as the cornerstone of "Chaos Magic".

Mention here must also go to Jack Parsons. Parsons (1914-52) was a brilliant rocket scientist who was also obsessed with ritual magic, particularly the sexual side. An early disciple of Crowley, Parsons went on to become obsessed with the notion of incarnating the Whore of

Babylon, posited in *Revelation* as the Bride of the Antichrist 666 and Mother of All Abominations. His chosen method was via a sex magic operation known as the Babalon Working (1946), which essentially involved him impregnating his “Scarlet Woman” (the actress Marjorie Cameron) under occult conditions, thus resulting in the birth of a daughter (in Crowleyan terms, a “moonchild”) who would be the Whore’s living avatar on Earth. Though Parsons claimed the working had been successful, there is no evidence to substantiate this claim. Increasingly identifying with the Beast 666, in his later years Parsons legally changed his name to Belarion Armiluss Al Dajjal Antichrist; he was killed in a mysterious lab explosion in 1952.

A complete and fascinating history of “Left-hand Path” sex magic of all shape and form can be found in *Demons Of The Flesh* by Nikolas Schreck (Creation Books, 2001).

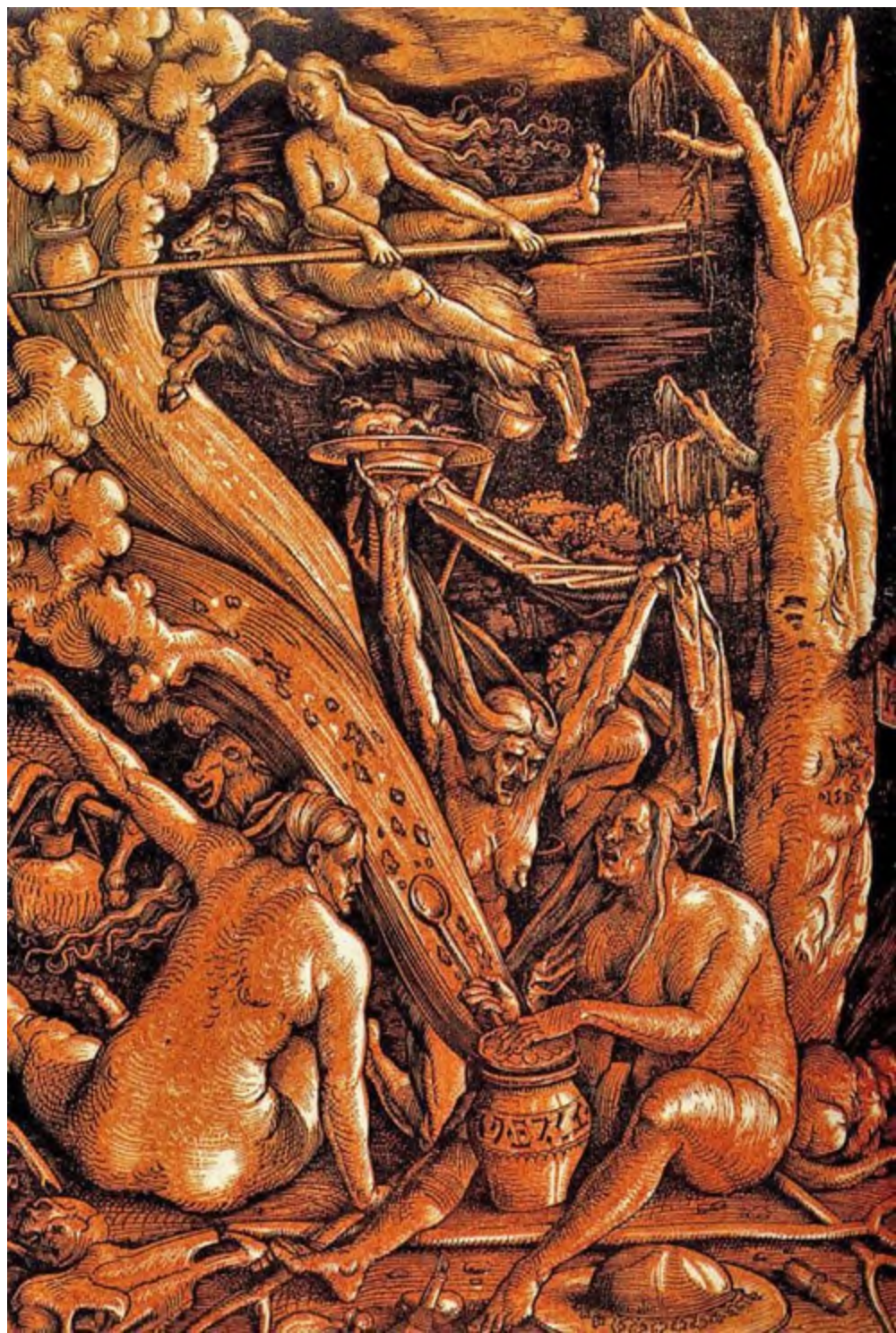
Illustrations

1. Edith Y., Aleister Crowley's Scarlet Woman, bearing the Mark of the Beast.

SODOMY

The most unnatural copulation of all, said to be the Devil's favourite for its aspects of filth, pain, perversion and anti-Christian outrage. Classified as a "crime against nature" by early law-makers, it was also the charge often brought by theologians against those they suspected of fornication with demons – although this offence was also designated as "bestiality". From Le Comte de Lautréamont's "exaltation of sodomised angels" through to Filobedo's *Anal Canal*, images of Satanic sodomy proliferate the darkest, most profane of texts and tableaux.

WITCHES' SABBAT



In southern France in 1335 the Inquisitor Pierre Gui and

two Vicars-General of the Archbishop of Toulouse tried sixty-three people on charges of witchcraft and sorcery. Among them was a girl named Anne-Marie de Georgel. She told the judges that a man clothed in animal skins had visited her while she was bathing. She consented to his exhortations of sexual intercourse. Afterwards he breathed on her and she was transported to the Witches' Sabbat, where she was received by a goat who taught her all manner of evil practices and sexual perversions. These practices included a Satanic Mass held by one "dressed as a priest".

In approaching the Witches' Sabbat, a psychological theory unmindful of the history of group sexual practices, including orgies, will almost certainly stray far from the mark. One must have more than a nodding acquaintance with such forerunners of the Sabbat as the orgiastic worship, many centuries before Christ, of Baal and Osiris and other antique deities. One should be familiar, to mention but a single Roman example, with the Bacchanalia – those revels that caused the Senate to be deluged with complaints about "the noises and shrieks resounding through the city by night", and that were said to include wild dancing, the sacrifice of children, incest, and other promiscuous copulations.

It should be known that the Salic Law of the Franks, as early as the 5th century, punished sorcery and secret rites, taking note of cannibalism allegedly practiced at the

gatherings, and imposing punishments on those who accused others of witchcraft and then could not prove the truth of their accusations. The code of the Visigoths also punished witches, sometimes with death, for such offenses as blighting the crops, raising tempests, and consorting with demons.

As Montague Summers has remarked, the Manichees burned in 1022 described meetings quite like the later Sabbats. The Devil presided there in the form of a beast, infants were murdered, and there was a sexual orgy. The Witches' Sabbat was not entirely an invention of the witch-burners, though undoubtedly their febrile imaginations contributed details, as did the imaginations of accused witches, eager to tell an exciting story and so escape further torment.

Erotic sects of various sorts were in existence at the beginning of the witch mania and continued to exist throughout the period of the persecutions. The Flagellants were said to number eight hundred thousand in 14th century France – possibly an exaggerated estimate. The nudist Adamites, and their offshoot, the Picards, flourished in the early 15th century and then were crushed by the Inquisition.

In Italy the Fraticelli were charged with holding sex orgies in the dark, with various sacrileges, and with the murder of children. Cathar gatherings similar to the later Sabbats were described in the 13th century, and Waldensian ones

in the 14th. Some said that the Waldenses specifically worshipped the Devil; others that the "King of Heaven" presided over their debaucheries.

The Waldenses of Vaudois, known also as the Vaudois, were accused in the 15th century, when they were targets of a brutal persecution, of holding Sabbats not essentially distinguishable from some of those later attributed to witches (and in fact members of such heretical sects were often considered to be witches).

To the Vaudois, Satan offered a conclave with little to recommend it. The Devil appeared in the form of a beast, with flames shooting out of His ears, and so horrible was His voice that many celebrants went mad with terror while others fell into fits of trembling that lasted for hours.

Sexual intercourse, with incubi and succubi, was either pleasureless or painful, and food and drink alike were so unpalatable as to cause the diners to vomit.

Other practices of the Vaudois sound equally unpleasant. They would steal wine from cellars, but only drank from the stolen casks after urinating into them. For worshipping Him, the Devil promised them money; but the coins received would usually turn into black dung or else vanish completely.

Women who attended the Vaudois sociables reported that the presiding devil would copulate with them from behind while they were obliged to uncomfortably support themselves on the balls of their feet and the palms of their

Nocturnal ejaculations, viewed since the dawn of history with superstitious awe, became visits of incubi and succubi; and nightmares, too, were erotic encounters with demons.

Some dreamed of Sabbats. These dreams, vivid and made more so in retrospect by superstition and dread of being found out, were often mistaken for reality. Visions induced by alcoholic and more potent narcotic intoxications were similarly transmuted. The dividing line between real and imaginary experience thinned, became blurred, and in some cases was erased. Delusion was the order of the day. Women, denounced by the Church as wicked and excessively sensual, and in any case falling far short of the ideal of both mental and physical chastity, were ridden by guilt and prepared to believe themselves capable of any enormity. Hysteria and other disorders encouraged noctambulism (sleep-walking), and if a noctambulist awakened away from home, or at home but bearing traces of having been abroad, she was at once convinced that she had been to the Sabbat. Michelet (*Satanism And Witchcraft*) describes such an occurrence:

"...there was, over and above the actual objective Witches' Sabbath, an imaginary Sabbath, which many terrified individuals believed themselves to attend, especially women somnambulists, who would get up in the night and scour the country. A young man, crossing the fields at the first peep of dawn, and following the

course of a brook, hears a very soft voice hailing him, but in timid, trembling accents. Looking, he sees a pitiful sight – a woman's white body almost naked, save for a scanty pair of drawers. Shuddering and shame-faced, she was hiding among the brambles. He recognizes a neighbor; and she begs him to rescue her. 'What are you doing there?' 'I was looking for my donkey.' He expresses incredulity, whereupon she bursts into tears. The poor woman, who had very likely in her somnambulism slipped out of her husband's bed and wandered away, starts accusing herself. The Devil took her to the Witches' Sabbath; while conducting her home again he heard a church bell, and let her fall..."

The youth then tells others in the village what he has seen; and the woman is formally accused, brought to trial, and probably burned for witchcraft.

Sexual intercourse at those orgiastic gatherings of witches known as Sabbats was usually *en masse* and wantonly promiscuous (with the exception of the required acts of incest and certain other special unions engaged in for magical purposes).

The Sabbat is most often represented as beginning with an entrance and procession, followed by the homage to Satan (usually the *osculum infame*), the banquet, the Black Mass, dancing, and, finally, the sexual orgy. Of these events, the Black Mass is historically the most dubious and the present tendency is to deny that it had any place in the

medieval witch gatherings, being an invention of authors. However, there seem to have been rites which travestied or inverted Christian, especially Catholic, ones, and which probably formed the basis for the conception of the actual Black Mass as it evolved. In 1580 Bodin (*Demonomania Of The Sorcerers*) describes a Black Mass held at the command of Catherine of Medici, Queen of France, where a priest consecrated a black and white Host, the white being given to a young boy whose throat was then slit to provide human blood for the chalice.

It was customary for the witches to fly to the Sabbats, although sometimes they walked – leading jurists to debate whether one who walked to a Sabbat was equally as guilty as one who (with the Devil's help) flew there. (It was decided that, pedestrian or aviator, the witch's guilt was the same.) Guazzo, in his *Compendium Maleficarum*, tells the story of some soldiers at Calais who heard voices emanating from a black cloud in the sky. One of them fired a bullet at the cloud and down dropped a very fat, nude, drunken woman, wounded in the thigh. When they questioned her, she pretended to be "feeble-minded". Sabbats might be attended by a handful of persons, or by thousands (although some writers refer to the smaller and more frequent gatherings as Esbats, or coven meetings). It was reported that witches attending the larger assemblies sometimes darkened the sky as they passed overhead in hordes. One early account of such a well-attended Sabbat

is dated around 1440. Ten thousand witches, all women, gathered, worshipped the Devil in the form of a cat, were supplied with poisons and powders for raising tempests, and were instructed in other criminal techniques. Then they feasted, fornicated with incubi, and flew home on broomsticks (the sexual connotation of women “riding sticks” is obvious).

Some writers proclaimed that Sabbats were held several times each week, or even nightly; others, that they were held only on special occasions. It was sometimes said that the witches could not meet on Saturday, that day being sacred to the Immaculate Mother of God; or on Sunday, that day being sacred to God himself. But it was not an unusual view that the Devil liked to hold Sabbats precisely on sacred and holy days – the better to blaspheme and commit sacrilege – and that the most fiendish of His festivals were at such times as Easter and Christmas. Four other key dates are often mentioned: February 2nd, April 30th (*Walpurgisnacht*), August 1st, and October 31st (the Eve of All Saints, or Halloween).

Among those who reported that the Sabbats were held very frequently were nuns of the convent at Lille. Those holy sisters confessed that they had attended Sabbat orgies several times a week, varying their erotic fare in the following manner: heterosexual copulation, on Mondays and Tuesdays; sodomy, fellatio and cunnilingus, with homo- and heterosexual partners, on Thursdays; bestiality

with domestic animals and dragons, on Saturdays.

Sabbats were most often held on mountaintops, the most famous of these being the Blocksberg or Brocken, in the Harz Mountains, and the legendary Venusberg or Mons Veneris.

There were other Blocksbergs or Brockens – in Pomerania, for example, there were two or three. Mounts Tonale (in the Eastern Alps), Kopasztető and Vaskapu (in Hungary), and Meliboeus (in Brunswick) were mentioned as Sabbat sites.

Other Sabbats were held at crossroads, in meadows and forests, in private homes, and especially in deserted or abandoned churches. It was explained by one analyst that the Devil changed the Sabbat sites from time to time in an effort to prevent His own and His followers' boredom.

Sabbats were usually held at night, but as Montague Summers remarks, there is no sound theoretical reason why they could not have been held in broad daylight. The Sabbat most often began at midnight (the "witching hour") and continued til the first cock-crow. It was also said that the reason the Sabbat ended at dawn (and the reason why vampires return to their graves at that time) was because at dawn the Holy Office of the Church begins.

Some witches reported that it was the custom for those attending the Sabbats to wear masks, or blacken their faces, or put flour on them, to prevent identification.

Especially the wealthy and the powerful were said to do this, since their faces were well known. But many other witches made no such claims. Obviously, if the witch-hunters had accepted that such practice was general, their task would have been made much more difficult. Accused witches incriminated thousands of others as a result of having seen them at the Sabbats; that is, under torture they named other persons and said that they had seen them there.

If a witch, because of illness or for some other urgent reason, could not attend the Sabbat in the flesh, she still might be able to participate. Prierias declared that those witches unable to attend could remain in their own beds and still enjoy the celebration. They did this by performing certain required ceremonies and then turning over onto their left sides and calling on the Devil to enable them to witness the proceedings. The method was not without hazard since a vigilant husband who knew what to look for might always catch his wife at such witchery. The witch betrays herself by a bluish vapor issuing out of her mouth, and it is in this vapor that she sees the Sabbat.

It was a rather generally accepted belief of demonologists that pregnancy – which the peasant woman dreaded for reasons of poverty – could not result from intercourse at a Sabbat. It was by diabolic intervention that this was so – the Devil pledging to His followers that no woman would return from the orgy “heavier” than when she arrived there.

(Intercourse of sons with mothers, aimed at producing sorceresses, seems to have been the exception to the rule.) (Given the notorious sterility of the intercourse at the Sabbats, one might wonder whether anal intercourse was not practiced there rather than coitus. It has been suggested that this might be in accord with the Satanic principle of doing everything backwards.)

Ernest Jones, who took note of the sterility of Sabbat encounters, linked Satan's alleged lack of semen and consequent infertility to the fact that no salt was permitted to be used on the food consumed at witch gatherings. The Devil's lack of semen, he said, explains His dislike of salt, which "can be shown to be an ancient mythological symbol for semen. Bodin was therefore in a sense right when he accounted for the Devil's aversion for it on the ground that it is 'a symbol of eternity'."

Generally, accounts of the Sabbats are rather stereotyped, but occasionally there are significant deviations. At some of the Sabbats held in the Netherlands, a female demon or Queen of the Sabbat reigned alongside of the presiding Devil.

As it was a part of His function to have intercourse with all of the female witches, so it was a part of Hers to copulate with all of the males. At these Dutch Sabbats the females kiss the Devil's anus, as was traditional elsewhere, but the males kissed the vaginal lips of the Queen.

In almost all of the descriptions of the initiation rites of

witches, it is said that copulation with demons, which binds the pact, occurs publicly and as a part of the general orgy. At least one authority, however, insists that upon taking her (or his) oath of allegiance to the Devil, the witch retires to a private place to sexually seal the bargain. Since the spectator-exhibitionist and mass participation aspects of the Sabbats were such prominent and probably important features, this exception is of dubious veracity. Rare, although not unique, are reports of necrophilia committed at the Sabbats. These were not corpses animated by demons, as very often happened, but dead bodies stolen from their graves by witches and borne clandestinely to the Sabbat sites for use in the orgies. Charles Williams (*Witchcraft*) says that "Dead bodies were sometimes said to be used, though they were made to appear fresh and lively".

And C. W. Olliver (*An Analysis Of Magic And Witchcraft*) speaks of "monstrous hags (who) clasp in gloating frenzy the icy corpses of young men..."

Almost all modern authorities on witchcraft are in agreement that the meetings called Sabbats were actually held, and that at least a part of the time the Devil was represented by a human in appropriate costume, who inserted an artificial penis into the vaginas of females in attendance.

Michelet (*Satanism And Witchcraft*) thought that a hollow dildo was probably employed and that down it was poured

some icy liquid, probably water from a nearby stream. Since this was unpleasant, he theorized, the sorceress usually used an understudy, whose grimaces amused the onlookers.

Margaret Murray believes that dildos were used and thinks that they must have been made of horn or of stone. Others propose metal, wood, leather, etc. That such phalli were employed is offered as an explanation for the coldness of the intercourse. Unfortunately, that simplistic explanation will not do. The artificial penises would soon have become warm, while the witches told of very lengthy copulations and even insisted that their vaginas remained as if frozen for a long time after the intercourse. Also, these same frigid fornications often occurred in situations other than at the Sabbats – when the coition, sodomy, or whatever practice was obviously hallucinatory or very vividly imaginary. The explanation for the coldness of demons is surely to be sought in the psychological and not in the merely physical realm. Dildos may have been in use at the Sabbats, but they shed little if any light on the peculiarities of coition with incubi (while much less do they explain the similar sensations experienced during intercourse with succubi).

The French magistrate and witch-finder Pierre de Lancre, in his book *Description Of The Faithlessness Of Evil Angels* (1612), depicts a Sabbat as follows:

“Satan in the form of a goat preaches from a golden

throne: the flames issuing from one of his five horns are to light the Sabbat fires. On his right sits the Queen of the Sabbat and kneeling before them a witch offers up a child she has abducted. Partaking of the Sabbat feast are witches and demons; only the meat of corpses and hanged men, the hearts of unbaptized children and unclean animals never eaten by Christians, are devoured. After the banquet, the devils lead their disciples beneath accursed tree where, forming a ring facing alternately inward and outward, the company cavort in the most lewd and indecent manner possible. Musicians play in accompaniment to the dancing and below them a troop of nude women and girls dance back to back in a circle. A group of noble lords and ladies mingle with rich and powerful witches who are disguised or masked to avoid recognition and who conduct the important business of the Sabbat. During the proceedings, witches arrive on pitchforks or broomsticks, or on goats with their children who they will sacrifice to Satan. Children with sticks, to prevent toads from escaping a stream, assist witches to brew poisons: one witch holds serpents and toads, the other skins them alive and throws them into a pot..."

Remy (*Demonolatry*) adds that the Devil's banquets "are so foul either in appearance or smell that they easily cause nausea in the hungriest or greediest stomach... And for drink He gives them, in a dirty little cup, wine like clots of black blood".

But de Lancre also reports the testimony of one witch, a very beautiful young woman of twenty-eight, who insisted that “she had more pleasure and happiness in going to the Sabbat than to [Catholic] Mass, for the Devil made her believe him to be the true God, and that the joy that the witches experienced at the Sabbat was but the prelude to a much greater glory”.

WITCHES' SABBAT : FILM



Few films have actually sought to depict a true Witches' Sabbat; the most grotesquely beautiful is still Benjamin Christensen's *Häxan*, from 1922. Ugly old crones mingle with devils, babies are sacrificed, wild music is played, all amid a torchlit scene littered with black candles, skulls, skeletal beasts and other Satanic paraphernalia.

Roman Polanski, in his incredibly bloody 1971 version of *Macbeth*, shows a Sabbat of nude witches huddled underground, mostly withered and hideous old hags fondling loathsome reptiles and stirring cauldrons of venoms, banes and body parts. Drinking of this vile

potion, Macbeth violently hallucinates vivid and bloody visions before passing out. This is probably the film that depicts a gathering of medieval witches and the intoxication brought on by the “witches’ brew’ with the most veracity.

Illustrations

1. Witches' Sabbath by Hans Baldung Grien.
2. Witches' Sabbath from the film *Haxan*.

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